PROPHECIES *of* DANIEL *and* REVELATION COMPARED

Being an Outline of Chart Lectures Given by

FREDERICK W. CHILDE
Bible Teacher and Lecturer
of Los Angeles, Calif.

— 1927 —

Including His Famous Lecture

"Fifteen Reasons Why I Believe The Second Coming of Christ Is Near!"

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Specializing In
Daniel and Revelation, and Dispensational Truth
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PROPHECIES OF DANIEL AND REVELATION

By Frederick W. Childe

INTRODUCTION

Daniel and Revelation belong together. The one cannot be understood without the other. Daniel was written by the one "greatly beloved", and Revelation by "the beloved disciple".

Daniel is Revelation condensed, and Revelation is Daniel explained. And these two most wonderful books are the "Keys to All Prophecy!"

In these two books are unfolded to us God's purposes for the three divisions of the human race, the Jew, the Gentile, and the Church of God (I Cor. 10:32). Also as to the future of the Earth, which we are told is to be one of marvelous glory and blessing.

The glorious doctrines of the First and Second Comings of Christ are also made known to us in these two books; both the record of His humiliation, suffering and death, and also of His glorification and triumph. The "Lamb of God" becomes the "Lion of the Tribe of Judah," with all that that implies!

The writer of this book hereby acknowledges with gratitude his indebtedness to a host of Premillennial writers and expositors for many of the thoughts and ideas contained herein. Among others we mention A. C. Gaebelein, Clarence Larkin, Keith L. Brooks, Harry Ironside, Leon Tucker, C. I. Scofield, and many more.

We have been drinking deeply with them for a number of years at the Fountain of Prophetic Truth, to our own deep personal satisfaction and spiritual profit, and have as it were merely plucked a boquet of rich rare flowers from their beautiful gardens of thought which we hereby present to our readers.

Others have labored, and we have but entered into their labors. May God Himself give the honor to whom the honor is due in that great day of rewards!

And may God send these briefly outlined messages forth to all who have been hungering for an understanding of these wonderful truths.

FREDERICK W. CHILDE.

THE BOOK OF DANIEL

Chapter 1

By way of explanation we might begin by saying that the Book of Daniel is a Handbook of Gentile Politics. There is nothing to be found here about the "Church," nor of the "Dispensation of the Grace of God;" for the prophecies of Daniel concern only "Israel" (descendants of Abraham), and the "Gentile Nations."

With the captivity of the Jews under Nebuchadnezzar began a period called "the times of the Gentiles" (2 Chron. 36:1-21) and extending historically from the days of Babylon to the days of modern Europe. It is in this period of time that the "treading down of Jerusalem" is to occur, as Jesus prophesied (Luke 21:24).

This period of Gentile domination will continue until the coming of Christ to reign, when, as Daniel describes it, there will be a destruction of Gentile world-powers by the falling of the "stone cut without hands" (Dan. 2:45).

Nebuchadnezzar's dream (Dan. 2nd ch.) covers this entire period of Gentile domination in the world.

The reader will please note the difference between the "times of the Gentiles" and the "fulness of the Gentiles" (Rom. 11:25). The latter has to do with the full number of people taken from among the Gentiles (Acts 15:14) for the making up of the True Church. The Church will reach its full number several years before the "times of the Gentiles" reach their end.

The first chapter of Daniel is a sort of an Introduction to the book. In it we find that certain prophecies, uttered by inspired messengers of God many years previous to the Babylonian captivity, were fulfilled. For instance, see Jer. 25:11, where we find that because Israel had cheated God out of seventy "Land Sabbaths" (Lev. 25:1-7) they had to go into captivity seventy years to make up for it.

Again, in Isa. 39:7, we find another prophecy declaring that exactly what is told us in Dan. 1:3-5 would take place.

Then also we have the story of the changing of the four Hebrew boys' names; which was a Satanic attempt to wipe out the memory of Jerusalem, and to get the boys to give up their separation from the world and to become assimilated by the Gentiles (a familiar trick of the Evil One even in our own day, to snare the young people!).

But God overrules, and by His help Daniel takes a positive stand (vs. 8-9). The fact that Daniel refused to defile himself

with the King's meat or drink is not to say that there was anything especially wrong with the food itself; but the fact that before the King partook of the food it was first offered up in dedicatory sacrifice to heathen deities, thus defiling it, is what made it so repugnant to Daniel.

And the ten days of feeding upon "pulse and water," in which test Daniel and his companions came out "fairer and fatter in the flesh", and "ten times wiser in knowledge and wisdom and understanding of dreams and visions", is a wonderful source of encouragement to all of God's children who "dare to be a Daniel" and live the "separated life," preferring to feed upon Christ, the Bread of Life and Water of Life, rather than upon the things of the world!

Two precious truths are to be learned from the story in the first chapter of Daniel (vs. 8-20). One is the absolute verity of Prov. 16:7, and the other is that only "separated ones" (Rom. 12:1-2) have "understanding of God's ways."

The changing of the boys' names is very significant. Each of their names in Hebrew have some form of the name of God in them. Daniel means "God is My Judge;" Hananiah means "Beloved of the Lord;" Mishael means "Who is as God;" and Azariah means "The Lord is My Help."

These, in their order, were changed to Belteshazzar, which means "Bel's Prince" (Bel was a heathen deity); Shadrach, "Illumined by the Sun-God;" Meshach, "Who is as Venus;" Abed-nego, "Servant of Nego" (another false god).

All of these names were given in honor of some of the principle heathen deities of the Babylonians, but as we well know, that while their enemies succeeded in changing the names of these brave Hebrew lads, they did not succeed in changing their natures, and the boys remained steadfast and loyal to the one true living God, Jehovah!

The last thing we learn from chapter one is that "Daniel continued even unto the first year of King Cyrus" (vs. 21). He lived to see the glorious return of his people from the Babylonian captivity, and we know that he was instrumental in the hands of God of persuading the Persian (Gentile) King Cyrus to issue the "Balfour Declaration" of that time allowing the Jews to return to Palestine, which they did under Ezra and Nehemiah. (Read these two books!)

Daniel had risen to the rank of Prime Minister of Babylon under Nebuchadnezzar and Belshazzar, and when the control of Babylon passed into the hands of the Medo-Persians, Daniel continued in high favor with the new rulers.

One day he showed King Cyrus some of the prophecies from

the Word of God, such as Isa. 44:28, 45:1-6, Jer. 25:8-14, which the old heathen king read with astonishment, especially when he saw his own name mentioned in them, and the result was as recorded in 2 Chron. 36:22-23.

DANIEL 2

This chapter has been called "the A. B. C. of Prophecy," and it is the foundation of all the other visions in Daniel. Hence it is very important that we study it carefully and thoroughly. Here we have the first of several great and wonderful visions given by God to Nebuchadnezzar.

Nebuchadnezzar was the first Gentile King to succeed in welding into one all the Gentile powers of the world. He was the originator of the "League of Nations" idea (Jer. 27:6-7). After the subjugation of Jerusalem and the world-wide extension of his kingdom he was thinking of the future of his great empire. What is it to be? (vs. 29). God shows him all about it through a dream!

It will greatly help you to understand this wonderful chapter if you mark it off into five divisions, as follows:

1. *The Forgotten Dream* (vs. 5-16). Note here that Daniel and his companions are included in the command to destroy all the wise men of Babylon because of their failure to tell the king what he dreamed and to give him the interpretation thereof. Daniel appears not to have been present at the conference of the wise men who were called by the king to make known to him the dream and interpretation.

Note also the calmness, confidence and faith of Daniel in the face of this great danger. Yet, he was as ignorant as the others about the dream! He remembered that other captive Hebrew lad of long ago—Joseph, in Egypt (Gen. 41), and he was certain that God would make known to him the dream.

So after obtaining a stay of execution of the death sentence he does the only wise thing possible under the circumstances. He calls a prayer meeting! Here we come to Division No. 2 of the chapter:

2. *The Prayer Meeting and the Divine Answer* (vs. 17-24). Daniel's motto was "Prayer Changes Things!" And his prayer-hearing and prayer-answering God soon revealed the forgotten dream and its meaning to Daniel. Immediately the prayer-meeting was changed into a praise meeting! Two things we learn here: United prayer in Babylon is the need of our day, when

the "Prince of the Powers of the Air" is so eternally and infernally busy; and, True prayer is not all begging, but includes a lot of praising!

Note also in verse 24 how Daniel speaks with authority, as the Messenger of God. And here we come to the third division of the chapter:

3. *Daniel Before The King* (vs. 25-30). Notice here how Daniel does not seek to glorify and exalt himself at this time, when the king asks him if he is able to make known unto him the dream. Daniel is determined that no one but his beloved Jehovah is to get the honor and the glory for the understanding of the forgotten dream. So after telling the king that "there is a God in heaven that revealeth secrets," he proceeds to unfold the dream and its meaning to him. Which brings us to Division No. 4 of the chapter:

4. *The Revelation and Interpretation of the Dream* (vs. 31-45). In the symbolic figure of the Image God is foreshowing the history of the Gentile nations and the "Times of the Gentiles" from the days of their beginning with Nebuchadnezzar and Babylon on down to the days of Antichrist and the "Time of the End" of Gentileism. In other words, from the days of Nebuchadnezzar to the Second Coming of Christ.

From Man's viewpoint it is a history of mighty self-achievement, of wealth, majesty and power, but from God's viewpoint it is a history of rapacity, ferocity, selfishness, greed, and personal ambition (see ch. 7). World rulership without a true recognition of God! This is the "world" the Christian is told to "love not" (1 John 2:15-17; Jas. 4:4).

Notice the deterioration of the metals in quality and strength. That means, not progress upward, as Man supposes, but decay and disintegration, until finally broken in pieces by the "Smiting Stone", and blown into oblivion, like chaff, by the wind. Which explains Ps. 1:4 and Isa. 17:12-14.

Notice again: The upper half of the body of the Image is a unit, which was true of the nations from Babylon to Rome, both politically and religiously, for in neither Babylon, Medo-Persia, Greece nor Rome, was there any division on these lines, until the fourth kingdom was "divided" (vs. 41), and the two legs of the Image appeared.

When the Roman Empire was divided into the Eastern and Western divisions, Constantinople became the Capital of the Eastern, and Rome became the Capital of the Western division. And these two divisions produced two Antichrist religions, Mohammedanism and Roman Catholicism, each of them exert-

ing a powerful and world-wide influence, and each of them claiming the exclusive right to rule the world. So the "Times of the Gentiles" are, and always have been, and always will be Antichristian!

The breakup of the Roman Empire produced the nations of modern Europe, whose ruling families intermingled with one another by ties of marriage, but who failed to "cleave one to another" (vs. 43), even in time of war! About the time of the French Revolution the "iron" of imperialism became mixed with the "clay" of democracy, with the "clay" becoming more and more in evidence in world politics, until today over one-half of the kingdoms of the Old Roman Empire are Democratic in their form of government, rather than Monarchial! Most of them made the change as a result of the last world war. This means a weakening form of government, with a unity more artificial than real, and which is easily broken. A government partly in the hands of rulers and partly in the hands of the people. Under such conditions it is necessary to have police to watch police; detectives to watch officials, etc., and the more complicated the government gets, the weaker it becomes. Iron and clay do not mix; and the final form of "Gentileism" will be notable for its lack of cohesion. However, the strength of the iron (imperialism) will continue to the end, despite the apparent present day menace of Bolshevism and Socialism.

The "ten toes" of the Image symbolize the final phase of "Gentileism," and it is in the days of the "toes" that the Smiting Stone does its crushing work (vs. 34), and the "God of heaven sets up His kingdom" (vs. 44). That the "stone" is Christ is proved by the following Scriptures, Gen. 49:24; Isa. 28;16; Matt. 21:42-44; Acts 4:10-12; 1 Pet. 2:4-8.

Notice *when* the Stone strikes. NOT at Christ's birth, with a peaceful extension of a spiritual kingdom, as some teach, for He did not strike the Image then; it struck Him! Nor was it "on the Day of Pentecost;" nor in A. D. 70, when Jerusalem was destroyed by the Roman armies and the Jews killed, or captured and scattered; nor was the "Edict of Constantine", making the Roman Empire Christian by fiat of law, the time of the smiting stone; nor was it in the days of the "Reformation" under Martin Luther. But "in the days of those kings" (ten-toed period)—verse 44. *Then* a great political catastrophe occurs, fulfilling the following prophecies: Ps. 2; Isa. chs. 2, 11, 60; Micah 4:1-8, etc.

The philosophy of Dan. 2:44 is this, that even as two solids cannot occupy the same space at the same time, neither can Christ's Kingdom and Man's! And there is a veiled allusion

to the Virgin Birth of Christ in the fact of the Stone being "cut out of the mountain (Israel nation) without hands;" a supernatural appearance!

Significantly we note the fact that the day after the Armistice was signed, ending temporarily the last great world war, a "Council of Ten" was formed in Paris, composed of five representatives of the greater world powers and five of the lesser. This "Council of Ten" has met regularly from that time onward and their legislative acts have affected the entire world!

Is it possible that this startling event is the appearance of the ten "toes" of the Image, and the "fingers of a man's hand" (ch. 5:5)? And when the Antichrist appears will these "Ten" Counsellors turn the world rulership over to him? (Rev. 17:13).

And what about the activities of Mussolini in Italy, with his avowed intention of "reviving the Roman Empire;" and of Kemal Pasha in Turkey, the seat of that other Antichrist religion, Mohammedanism; and of Trotsky in Russia, from whence will come the "rider on the red horse" (Rev. 6:3-4); and of Feisal, the recently created King of Irak (ancient Babylon) — the Turko-Syrian country from whence came the "Little Horn" of Dan. 8:9, Antiochus Epiphanes, the "Old Testament Antichrist," and the type and shadow of the New Testament Antichrist, who will doubtless make his appearance from the same locality! Surely these are the days for the true saints of God to watch and pray!

Now we come to the fifth and last division of chapter two:

5. *The Effect of the Interpretation Upon Nebuchadnezzar* (vs. 46-49). The King acknowledges Daniel's God in a threefold way (vs. 37), as Father (God of gods), Son (Lord of Kings), Holy Ghost (Revealer of secrets). He appreciates Daniel's wisdom in a material and prodigal manner, but he himself has no heart for God!

In this he is like many people today, who admire God's ministers and their unselfish labors for humanity, and reward them with considerable material rewards, but at the same time refuse to acknowledge the personal claims of God upon themselves.

But in the end Daniel is exalted, together with his loyal companions, as will also be the case with the faithful saints of God everywhere and always.

DANIEL 3

In this chapter we have the story of the Golden Image and the Burning Fiery Furnace. It is a wonderful typical picture foreshadowing the religious conditions at the beginning and the ending of the Times of the Gentiles.

Pride, because he was the "head of gold" (ch. 2:37-38), puffs up King Nebuchadnezzar and causes him to attempt the deification of himself and the unification of the religions of his world empire.

In connection with this universal religious worship he makes use of the finest music and the most elaborate and beautiful ceremonials and ritualism. Everything possible to please the ear and the eye, and to stir up the emotions of the people. But all so hollow and unspiritual because it has no true blood sacrifice, no Saviour from sin, no Holy Spirit, no New Birth, with power to deliver the sinner from his sins! It is a bloodless religion which exalts Man and opposes God; putting Image worship in the place of the worship of God!

And in verse 3 we notice that the King uses the police power of his empire to enforce the worship of this bloodless cult; the penalty for nonconformity being,—to be cast alive into a burning fiery furnace (vs. 6).

That there were some "non-conformists" in the days of Nebuchadnezzar, we learn from verse 12. Three Hebrew boys, who had been taught from the days of their infancy not to bow down to any graven image (Ex. 20:5), positively refused to have anything to do with the "popular religion of the day." In reply to the furious and wrathful queries of the king concerning this, they "witness a good confession" before him, as Jesus did before Pilate (1 Tim. 6:13).

This so enraged the king that he immediately commanded that the furnace be heated seven times hotter than usual, and that the most mighty men in his army were to bind the boys and cast them therein. The order was obeyed with such alacrity that they did not take time to remove the clothing from them, and when they came near the furnace to cast them in, the flames were so hot, the fire slew those men who did the king's bidding. (A great lesson in "Retribution" here!)

Right then and there God gave Nebuchadnezzar another vision. As he stood watching the execution of his orders, suddenly a look of astonishment appears on his face as he gazes intently toward the furnace. "Did not we cast *three* men *bound*

into the fire?" he asks; "Lo, I see *four* men *loose*, walking in the midst of the fire, and they have no hurt; and the form of the fourth is like the Son of God!"

So great was the effect of the vision upon Nebuchadnezzar, as he saw that the fire had no power upon the bodies nor the clothing of these men that he at once stepped up near the mouth of the furnace and requested these "servants of the most high God", (as he called them then) to come forth out of the furnace.

And when those brave loyal Hebrew boys stepped out of the fire unharmed, Nebuchadnezzar began to bless the God of Shadrach, Meshach, and Abed-nego, and to bestow honors and rewards upon the boys, after warning the people of his empire to "speak nothing amiss against the God of the Hebrews."

That Image of Nebuchadnezzar is a type of the "Abomination of Desolation" of which Jesus spoke in Matt. 24:15, and of that mentioned in Rev. 13:11-15.

The "Times of the Gentiles" began with Image worship, and will end with Image worship; producing a universal bloodless religion which exalts Man and opposes God! It is called in the Bible, "the way of Cain", (Jude 11).

This Babylonian Cain-cult is not irreligious. They have a "form of godliness", (2 Tim. 3:5), but they wilfully and deliberately ignore the breach which sin had caused between man and his Creator. Therefore they bring no sin-offering (Blood of the Lamb) but one of "works."

Like Nebuchadnezzar, they make use of the finest music obtainable, together with the most beautiful and elaborate ceremonials and ritualism, to please the ear and eye, and to stir up the emotions of the worshippers. But, O, how unsatisfying and powerless it is!

The religious trend of our day, with its numerous and rapidly increasing number of bloodless cults, clearly indicates the near approach of the Great Universal Antichrist Religion of the last days, which will be a combination of Apostate Christianity (both Papal and Protestant), together with Christian Science, New Thought, Spiritualism, and the Oriental pagan religions. The worship of the Image mentioned in Rev. 13:11-18 will be a prominent feature of this "new religion," and the most awful tyranny and persecution is connected with it, for those who refuse to conform to its requirements.

The Apostasy of the Middle Ages was bad enough, but it did not deny the Virgin Birth of Jesus, the efficacy of the Blood Atonement of Calvary's Cross, the Infallibility of the Bible, and other fundamental truths, as is being done by our modern Apostates in these days of religious pride. These latter day Laodiceans

know not that they are wretched and miserable and poor and blind and naked, despite their boasted wealth, and their "need of nothing." They know not of their need of "gold tried in the fire" (Faith; 1 Pet. 1:7); and of "white raiment" (Divine righteousness); and of "eyesalve" (Holy Spirit; for impaired vision!).

The preservation of the Hebrew boys in the fiery furnace is a type of the preservation of the faithful remnant of Israel in the "last days," who will pass through the fiery furnace of affliction called, in the Old Testament, "Jacob's Trouble" (Jer. 30:1-11); and in the New Testament, the "Great Tribulation," (Matt. 24:21; Rev. 7:14). See also Ezek. 22:17-22; Zech. 13:9; Mal. 3:1-4. Notice in these Scriptures that they are to be "saved out of it." They are to be "melted," but that will result in the loss of only the "dross," after which they will "call on the name of the Lord, and offer an offering in righteousness," which will be accepted by Him! Then they will exclaim like Job of old, "When He hath tried me I shall come forth as gold!"

When the Hebrew boys were preserved in the midst of Nebuchadnezzar's fiery furnace, Isa. 43:2 was fulfilled; likewise Isa. 54:17. There was a partial fulfillment of these prophecies in the persecution of the early Christians in the days of the Caesars of Rome, and in their persecutions by pagan and papal Rome in the sixteenth and seventeenth centuries, but a greater and final fulfillment is yet to come (upon Israel) in the time of the Antichrist. Some will be miraculously preserved and go safely through the "time of trouble" (Dan. 12:1), while others will be martyred. But the martyrs will be raised from the dead and given incorruptible bodies and a Martyr's Crown! Hallelujah!

DANIEL 4

This seems to be Nebuchadnezzar's own personal testimony. It reads as if he wrote this chapter himself, and that Daniel makes use of it here.

It is in the form of a proclamation from the king, in which he relates his experience.

It seems that a time of peace had been reached by him and he was "flourishing in his palace" (vs. 4), when once more he is disturbed by a dream, and once more Daniel is called upon to interpret it for him.

The reason why God was repeatedly speaking to Nebuchadnezzar in dreams and visions is to be found in Job 33:14-17.

"That he might withdraw man from his purpose, and hide pride from man." Surely Nebuchadnezzar, with all of his stubborn pride and purpose needed this!

God often speaks to people in this manner, especially where they have no open Bible to know His will for them; but in these wonderful "last days," when all may have a Bible, and the "knowledge of it is increased" (Dan. 12:4), there is no need to wait for "dreams and visions" for our Divine guidance. The Bible and the Holy Spirit are sufficient!

The fourth chapter of Daniel is a remarkable example of how God sometimes speaks to men in visions and dreams. He had spoken once to Nebuchadnezzar in the "Image" dream of chapter two, and again in the "Fiery Furnace Vision" of chapter three; and now He speaks to him the third time in the "Tree Vision" of this chapter.

Unlike his first dream-vision, the king did not forget this one, but was able to tell it in all of its vivid details to Daniel (vs. 10-17). As soon as he finishes relating it, Daniel is astonished greatly and his thoughts trouble him; so much so that he seems to have been stricken dumb with wonder and awe.

The full meaning of the dream flashes into Daniel's mind as he hears the king telling it, and a great compassionate sorrow wells up in his heart as he foresees the terrible calamity which is about to befall the old monarch.

The king, noticing the effect of the dream upon Daniel, urges him to make known to him quickly the interpretation, which Daniel reluctantly proceeds to do, and then at the close of the interpretation he urges the king to repent and settle up with God, who might then visit him with mercy instead of judgment. But as we shall see further, Daniel's tender appeal goes unheeded by the proud, wilful king.

Twelve months later the judgment typified by the dream fell upon him. He became beastly insane, and was driven from men and lost his kingdom. A terrible humiliation for the proud, boastful king of a world empire!

And then, after "seven times" of this degrading experience had passed over him, Nebuchadnezzar tells us that he lifted up his eyes to heaven, and his understanding returned to him; that he "blessed the Most High", (Millennial name of God) and was again established in his kingdom, and excellent majesty was added unto him.

Now what does this all mean? Why is this story in the Bible? Surely it must typify something, and is one of those "things which happened for our learning!" (Rom. 15:4).

The "great tree" typified Nebuchadnezzar's kingdom of

Babylon. A "tree," in Scripture, is the symbol of a man, with great power and influence in the earth. See Ezek. 31:3; Lk. 21:29 (Fig tree, Israel; "All trees," Gentile nations); the 11th of Romans, "olive tree;" and the "tree parable" of Judges 9:8-15.

So a "tree" is Man, in his dignity, greatness, and independence, lifting himself up proudly against God! A perfect picture of Nebuchadnezzar and his great world kingdom. And equally applicable to many of our great modern Gentile nations, as well!

The tree seen in the dream, grew up amidst the "grass of the field" (vs. 15). "Grass" is a Scriptural symbol of "flesh" (Isa. 40:6-8), and typifies Man in his frailty, weakness, and littleness, trampled under foot. And so he shall be, when God's great Judgment Day Lawnmower runs over him! The flesh must die (Rom. 8:8, 13).

The tree was "cut down" (Babylon destroyed), but the stump of its roots was left in the earth to grow up again, held together with a band of iron and a band of brass. Typifying that not all of the Gentile nations will be destroyed in the judgments which fall upon them in the "time of the end". Many of them will be swept away because of their fearful apostasy, but there are others which will be left; and "when His judgments are in the earth" (band of brass), "they will learn righteousness (Isa. 26:9). Deprived of their sovereignty, but allowed to continue existence as nations, Christ will "rule them with a rod of iron" (inflexible rule) (Rev. 12:5). Which is the significance of the "band of iron" around the stump. Read in connection with this, Isa. 2:2-4; Micah 4:1-5; Zech. 2:11; Zech. 8:22-23.

Yes, there will be many spared Gentile nations who will join themselves to the coming Theocracy of Israel and continue their existence during the Millennial reign of Christ upon the earth; sharing with restored Israel the blessings of the Messianic Kingdom Age. Hence we read in verse 15 of this chapter, "let the stump be wet with the dew of heaven". "Dew" is the symbol of God's favor and grace upon whom it falls (Prov. 19:12; Hos. 14:5), and in the Millennium it will fall upon both Israel and the Gentiles; as typified in the "fleece" (Israel), and the "ground" (Gentiles) in Judges 6:36-40. See Joel 2:28.

Nebuchadnezzar's "dwelling with the beasts of the field, in the grass of the earth," and "eating grass like oxen," until "seven times passed over him," typifies the madness of the beast-nations during the Times of the Gentiles, and of their doing things "in the flesh" (grass).

His proud boasting of the "great Babylon which he had built by the might of his power" (vs. 30), and the sudden visitation of judgment upon him and his kingdom, typifies the reaching of the

climax of man's boasts, dreams, and ideals—A Federated World, with God left out! All of which will end suddenly in confusion, anarchy, and Armageddon!

But notice! "At the end of the days" Nebuchadnezzar "lifted up his eyes to heaven" (repentance!); his insanity was healed (cf. Mk. 5:1-15), and he began to extol and honor the King of Heaven! And that is precisely what the Gentile nations will do, after they have been humiliated and judged by Almighty God during the "seventieth week" of Daniel (Rev. chs. 6 to 19 inclu.).

Then will come the "restitution of all things" (Acts 3:19-21), the "singing times" of Solomon's Song (2:12).

Is it not significant that the last we hear of Nebuchadnezzar is at the end of Daniel 4, and where he acknowledges "the Most High God!"

It foreshadows the universal acknowledgement of God in the Kingdom Age. Then the Nations will be no longer "Beasts;" having lost their beastly character by the expulsive power of a new affection! And then will Ps. 22:27-28 be realized.

Hallelujah to the Most High God! And Praise be to Jesus for the magnificent victory which He won on Calvary's Cross! For He not only died on the Cross to recover the fallen race from the effects of the fall of Adam, but also that the whole earth might be filled with His glory!

DANIEL 5

In the year 538 B. C., sixty-eight years after Daniel was brought to Babylon, Belshazzar gave this impious, blasphemous heathen feast, in the same place where the Tower of Babel had been built as a rallying center of the old Babylonian Cult worship.

Here is a record of the "last hour" of the proud old Babylonian Empire, and a picture of the "last hour of the Times of the Gentiles".

Here is pictured a time of splendor and luxury, of licentiousness and blasphemous defiance of God; a time of feasting and pleasure-madness; the "Jazz" period of ancient times. "In one hour" sudden destruction comes upon them! (Rev. 18:10, 17, 19).

Daniel, with his God-given interpretations, has been forgotten by these gluttonous, pleasure-loving people, and that fact alone is a sufficient witness to their awful degeneracy; aside from the fact of their blasphemous use of the sacred gold and silver ves-

sels, which they had stolen from the Temple of Jehovah in Jerusalem.

And today the same degenerate spirit prevails among the Twentieth century "Jazzmaniacs." The Word of God and the Revelation of Prophecy is neglected. The people are "too busy" seeking for pleasure! And there are so many pleasure-places, Cabarettes, "Lobster Palaces," "Chicken Inns," with their feasting and drinking, and dancing features (and even worse things, "upstairs"), to draw them away.

These various pleasure-places are mostly situated in far-away isolated points in the hills and canyons, miles out from the cities, but are easily and quickly accessible by automobile. (And the automobile, too, is a sign of the last days!—Nahum 2:3-4).

Daniel was an old man at this time. The seventy years of captivity is almost ended. Years had passed since he had interpreted Nebuchadnezzar's dream. Patiently and in seclusion he waits for any other service his God might have for him to do.

And after all these years of obscurity, God still has a work for His Prophet and Messenger to do; and that in the closing days of "Gentileism," and just previous to the ending of Israel's exile! We leave it to our readers to make the antitypical interpretation of this. It is easily seen.

Notice too, that an "old-timer," the aged Queen, who evidently had no sympathy with the wicked feast, calls attention to the forgotten Daniel, during the time of their fearful confusion. So today, when the handwriting is again on the wall, warning sinners of the near approach of the smashing doom of Gentileism, God has some "old-timers" who have not forgotten; they know where to go for light! And the light was there, for the handwriting was "over against the candlestick" (vs. 5), typifying the true believer "shining as a light in a dark place" (Phil. 2:15).

Daniel was finally sent for and brought into the banquet hall before the king. Spurning the offered gifts and rewards, he agrees to make known the meaning of the mysterious handwriting on the wall, but before doing so he calls the attention of the king to certain of God's dealings in the past in connection with the empire, and reminds Belshazzar that in spite of it all the king had failed to profit by the lessons thereof. In other words, he rebukes him for sinning against light.

There is no tender appeal for repentance given to Belshazzar, as in the case of Nebuchadnezzar (ch. 4:27), because Belshazzar had not humbled his heart, though he knew he should have done so.

And so in these last days of Gentileism, when the Bible is rejected; the sacrificial work of the Son of God on Calvary's

Cross deemed unnecessary; the Virgin Birth and the Deity of Jesus denied; and the hearts of the people all wrapped up in pleasure-madness; there is need of strong rebuke on the part of the true people of God against the fearful Apostasy and sinning against light which prevails everywhere. They, too, have been "weighed in the balances of God, and found wanting."

The drying up of the river Euphrates, which flowed through the city of Babylon, was the cause of its destruction. The story of how the besieging Persian army diverted the waters of the river into another channel up above and outside the walls of the city, thus allowing their armies to march down the dry river bed and on under the walls and into the city, on the very night that the blasphemous feast was being held, is well known in history.

And just so, the drying up of the typical Euphrates (Turkey) will signalize the fall of Gentileism! (Rev. 16:12). This typical Euphrates (Turkey) was dried up (at least the beginning of it), as a result of the last World War, when Turkey signed the Armistice, October 31, 1918. Exactly eleven days later God stopped the great war!

Notice when the war stopped! At the eleventh hour of the day; on the eleventh day of the month; in the eleventh month of the year; eleven months after General Allenby had entered Jerusalem, which he did on the eleventh day of December, 1917.

Why all these "elevens?" Is it the eleventh, and final hour of Gentileism? Here is something to think about and pray over: The "Times of the Gentiles," and of Israel's punishment is a period of "seven times" (Lev. 26:24). A "time" is one year, and "seven times" is seven years. One year (Prophetic) is 360 days, and if we take "one day for a year" (Num. 14:34; Ezek. 4:6) then 360 days equals 360 years. And "seven times" three hundred and sixty years is 2520 years, which is the length of the Times of the Gentiles. (Is it not significant that from 606 B. C., date of Babylon, and beginning of "Times of the Gentiles," to 1914 A. D., date of outbreak of last World War, is exactly 2520 years?)

Now if 360 years equals one Prophetic Gentile Day, one hour would be one-twenty-fourth of 360 years, or fifteen years. And if the "eleventh" and last hour of Gentileism began with the signing of the Armistice, November 11, 1918, fifteen years (one hour) will end November 11, 1933. Query, is the year 1933 the terminal date for the destruction of Gentileism by the Second Coming of Christ, and the beginning of the Millennium? A great many devout Bible students think so.

Notice again, that the "fingers of a man's hand" appeared

at the beginning of the last hour of Babylon's history. The same word translated "fingers" here (5:5), is translated "toes" in chapter 2:40-41. Both typify the final phase of Gentileism!

This fact, and also the fact of the organizing of a "Council of Ten", the day following the signing of the Armistice, which still functions, is enough to cause one to soberly reflect on the "signs of the times", AND ON THE MEANING OF THESE TENS AND ELEVENS!

DANIEL 6

Here we are on the ground of the second world empire, Medo-Persia. The "Head of Gold" history comes to an end in the last two verses of chapter 5, and the "Breast and Arms of Silver" comes on the scene. And here we have the famous story of Daniel in the Lions' Den.

Daniel is in a high political position here, doubtless because of the fact that he had been made the "third ruler in the kingdom" by Belshazzar, just before the fall of Babylon. Darius, the Median successor to Belshazzar, found him in this official position when he came to adjust matters and to restore order out of chaos. So pleased was the new ruler with Daniel's efficiency that "he thought to set him over the whole realm"; make him his Prime Minister, as it were (vs. 3).

This stirred up the spirit of envy and jealousy in the hearts of the other office holders in the kingdom, and they determined to get the despised Jew out of the way. They watched him closely in his political work, hoping to catch him in some crooked work, or graft, and then to impeach him and get him removed from office. But they could not find any fault with him there, because of his honesty and integrity.

So they "framed" a religious test on him. Read of their cunningly concocted scheme in verses 6-8 of this chapter. The King was to take the place of God for thirty days, and nobody was to be allowed to pray to any other God or man in that period of time, under penalty of being cast into the den of lions.

They knew they would catch Daniel in this trap, for they well knew his custom of praying three times a day to Jehovah, with his windows open toward Jerusalem, a practice which he had maintained faithfully from the beginning of his captivity.

The reason for Daniel's faithful continued prayer-vigil may be discerned from the following Scriptures, with which he was well acquainted: 2 Chron. 6:36-39; Ps. 122:6; Ps. 137:5-6.

When the plotters approached King Darius with this devilish proposition, they lied to him when they said that "all" of the office-holders had "consulted together" concerning this new edict, for Daniel, the head of them all, had not been consulted in the matter. But the King was ignorant of this, and innocently walked into the trap, signing the decree willingly, and evidently highly pleased to think of himself being thus "deified."

This idea of the deification of man has always been a significant feature of all the Gentile world empires. First in Nebuchadnezzar (ch. 2), then in Darius (ch. 4), afterwards in Antiochus Epiphanes (ch. 8), and later, in the Caesars of Rome; all claiming Divine honors. Since then it is the Pope in Catholicism, Man in Apostate Protestantism, and all to end up in the Man of Sin (Antichrist) in the last days. See 2 Thess. 2:4; Dan. 11:36-37. It somehow tickles man to think of himself as a god!

Now when Daniel knew that the writing was signed, he went into his house; and right there by the open windows he knelt and prayed and gave thanks before his God, as he did aforetime, just as though the decree was not in existence! (vs. 10). Brave old Daniel; what an example for us all!

And as he prayed, there were the plotters spying on him, and at once they hasten to the king with the news, chuckling within themselves at the success of their plot. When the king heard the words of their accusation against his favorite officer, he immediately perceived the diabolical scheme, and was sore displeased with himself to think how unwittingly he had been made a party to the plot.

In vain he set his heart on Daniel to deliver him, laboring to the going down of the sun to do so. But the inexorable law of the Medes and Persians, which altereth not, could not be evaded, and reluctantly at last the king gave the order to cast faithful Daniel into the den of lions, which order was immediately carried out with malicious haste and satisfaction.

Then a stone was brought, and laid upon the mouth of the den; and the king sealed it with his own signet, and with the signet of his lords, to make sure that no one might seek to release the unfortunate victim. Then the king went to his palace and passed the night fasting and mourning, with a heavy heart, unable to sleep.

The fourteenth verse reminds us of another law and another love, does it not? Man, who is a sinner, condemned to die, is under the "curse of the law". God's holy law condemns man, and inexorably demands his death as the penalty for its infrac-

tion. But God, who is a holy and a righteous God, and a God of love, found a way whereby the guilty lawbreaker might be saved from paying the penalty! Read the following Scriptures and see how He does it: John 3:16; 2 Cor. 5:21; Gal. 3:13; 1 John 4:9-10.

Jesus, our blessed substitute who died in our place, to satisfy the demands of the law broken by man, was cast into Satan's "lion's den," the grave (Ps. 22:21), and like Daniel, His tomb was sealed with the king's signet (Matt. 27:66). But like Daniel, Jesus could not be hurt by the lion who was seeking to devour Him. Death could not hold Him! (1 Pet. 5:8; Acts 2:24; Heb. 2:14-15). What a terrific conflict that must have been between the "Roaring Lion" and the "Lion of the Tribe of Judah!" And what a mighty victory for the latter! Hallelujah!

The dispensational application of this fourteenth verse is that God is laboring until the "sunset of the Times of the Gentiles" to deliver condemned sinners, and the nation of Israel. For Israel has been cast into the lions' den of the (beast) nations, from whence they will ultimately be safely delivered in God's own time.

The preservation of Daniel in the den of lions is a typical foreshadowing of the preservation of the nation of Israel while they are scattered among the nations during the Times of the Gentiles. And the story of the king rising up very early in the morning and hastily taking Daniel out of the den of lions is a wonderful prophetic picture of the national resurrection of Israel, which will take place "when the fulness of the Gentiles be come in" (Rom. 11:25-29; Ezek. 37:11-14; Ps. 12:5; Ps. 102:13-22; Hosea 6:2; Rev. 5:7).

The statement of the king in his proclamation, issued after the deliverance of Daniel, in which he acknowledges how God "delivers and rescues, and works signs and wonders in heaven and in earth", in connection with the deliverance of Daniel from the power of the lions (vs. 27) is prophetic of how God will work in connection with the final restoration of Israel in the closing days of Gentileism. Israel will be saved through the preaching of the "Gospel of the Kingdom," the preaching of which is always accompanied by signs and wonders (Matt. 10:5-8). The prosperity of delivered Daniel (vs. 28) typifies the prosperity of Israel in the Millennium; and the horrible fate of Daniel's enemies (vs. 24) gives us an idea of the fate that awaits Israel's enemies and persecutors.

DANIEL 7

Here we begin the second part of the Book of Daniel. The time is the first year of Belshazzar's reign, and before the blasphemous feast of chapter 5 was held.

Daniel had been set aside and forgotten; and at this time, while he is alone with God, he is thinking of all the upheavals he saw in the king's dream, when the stone smote the image and it passed away (ch. 2). The question uppermost in his mind is this: What about Israel during the Times of the Gentiles, and what will happen to them when the smash-up comes? God makes this all clear by revealing it to Daniel in a series of dreams and visions. This is the theme of the remaining chapters in the book (chs. 7-12).

In chapter 7 we have four visions. The first one is seen in verses 2 to 6. The scene is of a great storm breaking forth on the sea, resulting in the emergence from the sea of a great beast after each storm.

The sea typifies the Gentile nations (Isa. 17:12; Rev. 17:15), and the storm typifies a great world-war. Each of the beasts, emerging from the sea, typify a great world-empire coming forth to run its course.

The beasts of this seventh chapter typify the same things as the metals of the image of the second chapter. In other words, the nations of Babylon, Medo-Persia, Greece, and Rome. Each world-war brings up a beast-kingdom, and here we have God's own picture of Man's government, beastly, rapacious, cruel, and ready to tear one another to pieces and to devour one another unmercifully (Ps. 49:12).

And is it not significant how unconsciously the nations have accepted God's characterization of themselves? This is seen in the choice of their national symbols, which are all drawn from either wild beasts, or wild birds. Not one of them has for its emblem the gentle, peaceful dove, or other harmless creature!

Notice the emblems of some of these nations: China, the Dragon; Russia, the Bear; Great Britain, the Lion; Italy, the Wolf; Greece, the Leopard; Germany-Austria, the Double-Headed Eagle; France, the Fighting Cock; United States, the Bald Headed Eagle, etc. Truly man is like the beasts that perish! Whether as a nation, or a company of nations; or just as a single individual; he needs a Saviour!

The first beast in Daniel's vision, the lion, with eagle's wings, was Babylon; the king of beasts, with wings of the king of birds;

mighty Babylon, king of nations. Wings typify progress, and the plucking of the wings, and the giving to it of a man's heart, speak of the checking of Babylon's progress and of its becoming weaker toward the close of its history.

The second beast, the bear, with three ribs in its mouth, and with one side raised higher than the other, and which was ordered to arise and devour much flesh, represents Medo-Persia, the successor of Babylon in world-rulership.

The bear is a ponderous, slow moving animal that crushes its prey, and this exactly characterizes the Medo-Persians. Their victories were not gained by bravery and skill and quick strategy, but by crushing their foes with vast masses of troops. As for instance, Xerxes commanded an army of two and one-half millions; and other Persian generals commanded armies of vast strength numerically.

The "one side higher", in the bear-vision, typified the predominance of the Persian element over the Mede, and the three ribs represented the triple alliance of Lydia, Babylon, and Egypt, which was destroyed by the 'bear", the crushing, conquering Medo-Persians.

The third beast, the leopard, was Greece; and its four wings (twice the number of Babylon) typified its swifter progress. It is a well known historical fact that the small, swift, brave, well-equipped armies of Alexander the Great, overthrew the ponderous, slow moving forces of Medo-Persia, and conquered the entire civilized world in the short space of ten years! Like the leopard, the Greeks sprang suddenly and unexpectedly upon their prey and subdued them quickly.

The four heads of the leopard typify the four divisions of Alexander's empire, Egypt, Syria, Macedonia, and Asia Minor, which came into existence after the death of Alexander, and who was succeeded by four of his leading generals, each of whom took for himself a portion of the Grecian empire.

Thus in the first vision, Daniel is given the history of the rise and fall of the first three of the great Gentile world powers. In the second vision (vs. 7-8) he sees the rise and fall of the great Roman empire, the fourth and last of the Gentile beast-nations. This second vision so impresses him that he passes over the three beasts of the first vision and insists upon understanding the meaning of the fourth beast, and of that "little horn", who had so much to do with the "saints of the most High" (Israel). Read verses 7 and 8, and verses 19 to 27 to get the story.

This fourth beast had ten horns, "which are ten kings" (vs. 24). These ten kings are the rulers of the ten kingdoms into which the Roman empire will finally be divided. From among

them a new power will arise, called here the "little horn", who will finaly prove to be none other than the "Man of Sin", the Antichrist, who, we are told will blaspheme God and wear out the saints, until the judgment of God overtakes him.

There has been no king as yet in history like this. Nor have yet ten kingdoms from the old Roman empire formed, to unite together in one "little horn". This "little horn" rises up in their time, and in their midst. (Compare Dan. 7:8 with Rev. 17: 12-13.) The Papacy, with its terrible persecutions of Protestant Christians in the early centuries of the Christian era, and Mohammed, the successor of Antiochus Epiphanes (Dan. 8:9) are both types of the coming Antichrist.

We will have more to say further on as to the identity of the Antichrist; it will suffice here to say that he is NOT the Pope of Rome, nor the Papacy, for the Papacy existed before the breakup of the Roman Empire. The Roman Empire still exists, in the nations of modern Europe. Her full course is not yet run. And also let us note here that the "saints" of Daniel 7 are NOT the "Church," saints of the New Testament, but are the "Tribulation saints" (Israel, in the time of the Great Tribulation in the end times of the Gentiles). The Church saints will be in Heaven during the period of the Great Tribulation, as a careful study of the Book of Revelation will show.

It is significant that the fourth beast, Rome, is in control of the world in the days of both the first and the second coming of Christ; and that each time Israel is undergoing trials and sufferings at their hands.

In the last days of Gentileism the Antichrist will take the political leadership of the ten-toed kingdom of the revived Roman empire, which the ten kings will turn over to him (Rev. 17:12-13). The ten-kingdomed empire is the "first beast" of Rev. 13:1-8. Notice its composite nature; an amalgamation of the leopard, the bear, and the lion; combining the characteristics of Greece, Medo-Persia, and Babylon.

The influence of this revived Roman empire is to be world wide in extent (Dan. 7:23), and will be controlled by the Antichrist politically, commercially, and religiously. He will be friendly to the Zionist Jews in Palestine, making a covenant with them for "one week", but breaking off covenant relations with them after three and one-half years (Dan. 9:27). The Jews will receive him as their Messiah at the beginning of the "week" (70th week of Daniel; last seven years of Gentileism), thus fulfilling the prophecy of Jesus (John 5:43). After three and one-half years of the most cordial relationships with them, he turns bitterly against the Jews because of their refusal to worship

him as God (2 Thess. 2:4). Then follows swiftly the fulfillment of Matt. 24:15; Matt. 24:21; Jer. 30:7; Dan. 7:25; Rev. 13:11-18.

It is at this time that he shall "think to change times and laws," which are given into his hand until "a time and times and the dividing of time" (three and one-half years), according to verse 25. This means that the "Lawless One" will reveal himself in his true Satanic character, and will overthrow all existing law and order, after the beast kills the scarlet woman (Rev. 17:16). The result is anarchy and confusion throughout the entire empire of the Antichrist, and which is brought to an end by the crushing blow of the Smiting Stone!

The Battle of Armageddon ends his career (Rev. 19:11-12) and Dan. 7:26-27 is fulfilled!

Now we go back to verses 9-12 of our chapter and consider Daniel's third vision. The scene is a great Judgment scene, not of the "White Throne" Judgment of Rev. 20:11-15, but the Judgment of the Nations (Matt. 25:31-46; Joel 3:1-2).

Judgment falls upon the Antichrist and his empire (compare verse 11 with the 18th chapter of Revelation). The other nations, "rest of the beasts" (vs. 12), are deprived of their sovereign rights, but allowed to exist as nations, "ruled by the rod of iron" (Rev. 12:5), which is the meaning of "their lives were prolonged".

Daniel's fourth vision is described in verses 13 and 14. Daniel sees here what John afterwards saw in Rev. 5. The Son of Man, our blessed Jesus, the Messiah of Israel, receives His Kingdom! In other words, the Stone smites the Image (vision No. 3), and then "the kingdoms of the world become the kingdoms of our Lord and of his Christ; and He shall reign forever and ever!" (Rev. 11:15).

DANIEL 8

The third year of the reign of King Belshazzar was the year the feast of blasphemy was held, and Babylon fell (ch. 5).

Just before Babylon is destroyed, God reveals new things of the future to Daniel. He is in Babylon, but is transported on ahead in the vision of this chapter, into Shushan, the capital of Medo-Persia. Shushan is where Nehemiah lived, and where the entire story of Esther happened.

The vision concerns Medo-Persia and Greece (vs. 20-21), and while it was partially fulfilled in the past, a larger fulfillment

will take place in the "time of the end" (vs. 17), i.e., the end time of the Gentiles.

The conflict between the ram and the he goat pictures the conflicts between the armies of the Medes and Persians and those of Greece. The notable horn of the he goat typified Alexander the Great, and the goat touching not the ground denotes the very swift progress of the armies of Alexander, like the four-winged leopard of chapter 7. Alexander's armies quickly conquered the Medo-Persians and broke off their two horns of power.

Then Greece became a mighty world power and reigned supreme for a while, but after the death of Alexander the Great, his kingdom was divided among his four generals; which is the significance of verse 8. These four divisions of the Grecian empire are Egypt, Syria, Macedonia, and Asia Minor.

Out of Syria came forth a "little horn", which we know from history to have been Antiochus Epiphanes, the terrible oppressor of Israel, and known as the Old Testament Antichrist. His "waxing great toward the pleasant land" (vs. 9) is his conquest of Palestine; and verses 10 to 12 tell of his oppressing the princes, priests, and rabbis, of Israel, and even blaspheming the Lord Himself and forcibly discontinuing the sacred services in the Temple: substituting idol-worship in the place of the true worship of Jehovah.

History tells us how he placed a statue of Jupiter Olympus in the Jewish Temple in Jerusalem and compelled everybody to worship that heathen deity. And how he blasphemously sacrificed a sow on the Jewish Altar of Burnt Offering, and made a broth of it, which he sprinkled all over the Temple, even sprinkling the unclean stuff in the sacred enclosure of the Holy of Holies! And when the time came to observe the Jewish Feast of Tabernacles, this terrible oppressor changed that joyous sacred feast to the unholy, licentious Feast of Bacchus, and forcibly compelled the Jews to celebrate that unclean heathen festival.

All of this met with a determined protest and resistance on the part of the Jews, of course, but in vain they opposed this monster. Over one hundred thousand of them were slain, and the rest of them were cowed into submission.

All of this, Daniel saw in the vision, and was so horrified at the sight that he tells us in verse 27 he fainted away and was sick for days afterward.

Just at the close of the vision, Daniel hears an angelic conversation about it. One holy one asked another holy one, "How long is this terrible thing to continue?" The answer was, "Unto 2300 days; then shall the sanctuary be cleansed."

Now, 2300 days is almost seven years, and we know from

history that the oppression of Antiochus Epiphanes lasted nearly seven years. At the end of that time Judas Maccabaeus and his brave Jewish soldiers succeeded in driving him and his army out of Palestine, after which they returned in triumph to Jerusalem, and, going immediately into the Temple, they cleansed it from all of its defilement, and restored once more the true worship of Jehovah. Thus the sanctuary was cleansed, and shortly afterward Antiochus Epiphanes died a most miserable death.

This is all past history, but is at the same time a most wonderful typical picture of the "latter day Antichrist", the final oppressor of Israel and Israel's land, in the end times of the Gentiles.

We know this, because of the words of Gabriel, the Messenger Angel, who tells Daniel that the vision has a special meaning for the "Time of the End," the "last end of the indignation" (of God). That is, during the Great Tribulation, when "the king of fierce countenance stands up", and after a period of power, prosperity and peace, is finally "broken without hand" (by the stone cut out of the mountain without hand)! See verses 23 to 25.

This latter day oppressor of Israel will not be conquered by another Judas Maccabaeus and a band of earthly warriors, but by the Lord Jesus Himself, and the armies of heaven which follow Him on white horses! The Battle of Armageddon will result in the destruction of the armies of the beast and the false prophet, and these two blasphemous leaders will be taken alive and cast into the Lake of Fire.

Then will follow the antitypical cleansing of the sanctuary (Israel's Land) and the casting out of the defiling "abomination of desolation." After which the King will reign in righteousness and execute justice in the land! The Book of Revelation gives us the details of all this.

DANIEL 9

Daniel was a student of Prophecy, and lived to see the restoration of Israel from Babylonian captivity. When in the last days of the captivity, he sought to know more definitely concerning the future of Israel. How did he obtain this knowledge? By diligent study of the prophetic books, and by prayer, and confession of his own, and of all Israel's sins. This we learn from reading verses 2 to 19 of this chapter.

The result of this combined systematic Bible study and prayer was a great revelation; not a "new revelation", but rather

an "illumination" upon the old revelation already given! There is much for us to learn in all this.

Daniel had a most wonderful library of books on Prophecy from which to study and secure his information. And reader, you and I may have access to that very same library today, and may secure even more information than Daniel did. The books that Daniel studied are all at your command if you care to make use of them!

We know from verse 2 that one of these books was the prophecy of Jeremiah; then too, there were the prophecies of Ezekiel, Isaiah, Micah, Joel, Obadiah, Amos, the Pentateuch, and the Psalms, all of which Daniel possessed, and which together form the grandest library of prophetic truth ever written! What a mine of golden wealth is to be dug out of these glorious pages! Study them, brother!

Read carefully that wonderful prayer of Daniel's. It is one of the greatest prayers in the Bible! Its foundation is the Word of God. And notice in the prayer, how Daniel identifies himself with the sins failures, judgment, and shame, of his people, although he himself was not guilty of these sins, having been loyal to God all his life!

He was not a "failure" like other Old Testament characters, such as Abraham, Moses, David, and others, but appears to have been one of the purest of Bible characters. There was no flaw, apparently, in his character, and yet he takes the sins of his people upon himself and confesses them as his own! How like Jesus he was in this respect.

Suddenly his prayer was interrupted, by the appearance of the Messenger Angel, Gabriel, who informed him that his prayer had been heard from the very beginning (how swiftly God's radio works!), and that he had come to give him the desired information.

This message of Gabriel's is a great and wonderful prophecy, concerning the entire future of Israel (not the Church!), from the end of the Babylonian captivity to the end of the Times of the Gentiles, and the final deliverance of Israel.

It is the "Almanac of the Advents," and the most important message in the Bible, if we would understand God's purpose as to the future of Israel.

Here we have foretold, the return from Babylon; Jerusalem rebuilt; Christ's first coming, his rejection and death; the destruction of Jerusalem and the Temple by the Romans in A. D. 70; followed by wars and desolations; and the final end of the Times of the Gentiles, and the second coming of Christ.

"Seventy weeks are determined upon thy people and upon

thy holy city" (vs. 24), i.e., Israel and Jerusalem, for the message concerns exclusively them, and no others, not even the "Church!"

Notice the six things to be accomplished during the seventy weeks of years, or in a period of 490 years: 1. "To finish the transgression;" 2. "To make an end of sins;" 3. "To make reconciliation for iniquity"; 4. "To bring in everlasting righteousness"; 5. "To seal up vision and prophecy"; 6. "To anoint the most holy".

Up to the present time the transgression of Israel as a NATION is not yet "finished"; nor is for them an "end made of sins". The death of Christ on the Cross made this possible, but before it becomes a reality, 490 years (70 weeks) must have passed. Then those "six blessings" will be theirs. (For the time value of a "week," note the "day for a year" Scriptures in Num. 14:34 and Ezek. 4:6).

These seventy weeks are the greatest of all time prophecies, and extend from the twentieth year of Artaxerxes to the end of the times of the Gentiles. They are the "Backbone of Prophecy," and are divided into three parts, as follows: 1. "Seven weeks," or 49 years; 2. "Sixty-two weeks," of 434 years; 3. "One week," or seven years. Total, 490 years.

These seventy weeks began in the month, Nisan (April), B. C. 445, the date of the "command to restore and rebuild Jerusalem." (Compare verse 25 with Nehemiah 2.) This took "seven weeks," or 49 years, for the rebuilding of the city and the walls of Jerusalem. Then, on up to the time when "Messiah was cut off" (vs. 26) is "sixty-two weeks," or 434 years. Add these two periods together and you have "sixty-nine weeks," or 483 years.

History proves that it was exactly 483 years from the date of the "command to rebuild Jerusalem" to the date of the crucifixion of Christ ("Messiah cut off"). This leaves only "one week," or seven years, of the entire 70 weeks, or 490 years, yet to be accounted for.

Note in verse 26 what happens at the end of the sixty-nine weeks. This was partially fulfilled in A. D. 70, by the Roman armies of Titus and Vespasian, but the "prince that shall come" is the final Antichrist! Judgment DID overtake the Jews, and Jerusalem, and the Temple when "Messiah was cut off" (Lk. 21:24). Christ did not then receive the Messianic Kingdom; the "Clock of Prophecy" stopped; and the course of the seventy weeks was INTERRUPTED!

Right here let us pause to note a great principle regarding prophetic chronology: — GOD NEVER RECKONS TIME

WITH ISRAEL WHEN THEY ARE OUT OF THEIR OWN LAND, OR OUT OF DIVINE ORDER. This is a most important truth to keep in mind.

To take for an illustration: God's dealings with Israel are in cycles of 490 years. 1. The period from Abram to Exodus was 490 years, plus the fifteen years during which the bondwoman and her child (Hagar and Ishmael) dominated in Abram's tent, and which are not counted. 2. The period from Exodus to the Dedication of Solomon's Temple was 490 years, plus the 131 years of captivity in the time of the Judges, which are not counted. 3. From the Dedication of the Temple to the Return from Babylon was 490 years, plus the seventy years of that captivity, which are not counted. 4. From the Return from Babylon to the Beginning of the Millennial Age is 490 years, plus the years of the Gospel Dispensation, during which Israel is dispersed, and which are not counted. (See Num. 6:12).

With the close of the sixty-ninth week, when "Messiah was cut off," God stopped reckoning time with Israel, as a Nation, and an uncounted time period began, which is still going! In this time, which we all know as the Gospel Dispensation, God is carrying out His "purpose within His purpose", namely, to "take out a people for His Name from among the Gentiles" (Acts 15:14). At the conclusion of this special work, the "Rapture of the Church" will take place (1 Thess. 4:13-18); then Israel's "Clock of Prophecy" will begin again to tick off its last remaining time period, the "seventieth week", and the last seven years of the Times of the Gentiles will run their course.

Note the seven important things that are to happen during the uncounted period of time between the sixty-ninth and the seventieth week: 1. Jerusalem destroyed, A. D. 70; 2. Jews dispersed; 3. Jerusalem trodden down; 4. The Church called out; 5. Apostasy of Christendom; 6. Jews in part return to Jerusalem in unbelief (Zionism); 7. Coming of Christ for the Church.

Note also how that all but the last event has actually been fulfilled! Surely Jesus is coming soon!! Hallelujah!!!

Now note five events to occur during the seventieth week: 1. Antichrist in covenant relations with Zionist Jews. (A false covenant, a counterfeit of Jer. 31:31-34); 2. The covenant broken in the midst of the week (Dan. 9:27; Ps. 55:20-21); 3. The Great Tribulation ("Jacob's Trouble", Jer. 30:4-11) begins. (Read in connection with this, Isa. 28:14-22; Matt. 24:15-22). 4. Antichrist in power; 5. Christ appears to deliver Israel (Battle of Armageddon).

The events recorded in Rev. 6:1 to Rev. 19:21 are all

connected with the time period of the seventieth week. These are to be followed by the Kingdom blessings of the glorious Millennial reign of Christ for a thousand years, during which "Israel shall blossom and bud, and fill the face of the earth with fruit." and "the glory of the Lord shall cover the earth!"

Then the "six blessings" of Dan. 9:24 will be Israel's; then Jerusalem will be the City of the Great King; then the Church will have her glory, then groaning creation will be delivered; and then God will pour out His Spirit upon ALL flesh!

DANIEL 10

Chapters 10, 11, and 12, belong together. They contain the last great vision given to Daniel.

Two years before the events of chapter 10, the Persian King Cyrus had issued the decree allowing the Jews to return to Palestine (2 Chron. 36:22-23; Ezra 1; Isa. 44:28).

Daniel did not return at that time; he still remained in Babylon, because God had yet some important visions for him, concerning Israel.

After a period of mourning for three full weeks, Daniel tells us of a vision he had of a Person whom we believe to have been none other than the glorified Lord Jesus Christ. (Compare Dan. 10:5-6 with Rev. 1:12-17.) Both Daniel, the "greatly beloved", and John, the "beloved disciple", saw the same glorious vision; the one from the banks of the Tigris river, and the other from the rocky isle of Patmos.

Like his New Testament fellow prophet, Daniel was prostrated at the sight, until a messenger from heaven touched him and raised him up. Then this same angelic messenger proceeded to give to him the last great message, with which the Book of Daniel closes.

But first he explains to him that he was delayed one and twenty days in getting through with the message, being hindered and held back by the "Prince of Persia", and not until Michael, the Commander-in-chief of the Armies of Heaven, and the Guardian Angel of Israel, had come to help him, could he continue on to his destination with the message.

This explains why Daniel was "mourning three full weeks," and this also may be the explanation for the delayed answers to other prayers!

The "Prince of Persia" undoubtedly was the commanding officer of the demon powers in charge of the demoniac control of

affairs in Persia. Compare verses 13 and 20 of this chapter, which gives us some idea of the tremendous power of the "Prince of the Air," of whom we are warned against in the sixth chapter of Ephesians.

It seems that there was a conflict in the air between good spirits and bad spirits; the issue of which was only decided by the coming of Michael to the assistance of the messenger, thus enabling the delayed message to finally reach Daniel. Some day we shall know all about the mystery of unseen spirits, both good and evil, and of their tremendous influence upon the affairs and lives of the human race!

Verse 14 of this chapter tells us clearly the scope of this final message and vision. It concerns Israel in the last three and one-half years of the "seventieth week". That which is to befall Israel "in the latter days"; not in the days of Antiochus Epiphanes, nor the "Dark Ages" of Papal persecution (no "Church" in Daniel, remember!), but in the time of the latter day Antichrist! Compare the twelfth chapter of Daniel and the twelfth chapter of Revelation.

Hence, as we read on into chapter 11 we find there a continuation of the message of chapter 10.

DANIEL 11

The first 35 verses of this chapter is a record of historical events that have already been fulfilled. It tells of 200 years of wars desolating Palestine, after the death of Alexander the Great, and of conflicts between Ptolemy, the "King of the South" (Egypt), and Seleucas, "King of the North" (Syria).

The "vile person" of verse 21 is Antiochus Epiphanes, the "little horn" of Daniel 8:9, of whom we have written about previously. Refer back to chapter 8, and also read in the "Book of the Maccabees", and in encyclopedias and histories, of his awful deeds. He is called the "Old Testament Antichrist," and verses 21-35 of this chapter concern him.

Note in verse 21 how he "obtained his kingdom by flatteries"; which is exactly how the final Antichrist, the "white horse" rider of Rev. 6:2, will obtain his! Both by bloodless conquest. Compare verse 37 with ch. 9:27, and note also vs. 28 and 30 in connection with this.

Verses 31 to 35 tell us of the condition of the Jews during the time of Antiochus Epiphanes and continuing on down to the "seventieth week". There we see two classes of people involved, those who "forsake the holy covenant" and are in league

with Israel's desolator, and those who "know their God and do exploits". In the days of Antiochus these were the Apostate Jews, and the faithful fearless Maccabees; and in the days of the final Antichrist they will be the Apostate Jews, and the Faithful Remnant, the 144,000 sealed Israel of God, who will "be strong and do exploits" for Him during the Great Tribulation.

Verse 35 introduces us to the "time of the end," not of the "Church", but of the Gentiles, with which the entire twelfth chapter of Daniel is taken up.

Verses 36 to 45 gives us the prophetic picture of the final Antichrist, the "Man of Sin," the "Wilfull King." There is nothing in past history to correspond to what is told us in these verses.

His "magnifying himself above every god," and "speaking marvelous things against the God of gods," and honoring in His place, "a god whom his fathers knew not," identifies this person with the first beast of Revelation thirteen. And his blasphemous disregard for "the desire of women" (Israel's Messiah!) reveals his devilish nature.

Verse 39 shows how he counterfeits the rewards which will be given by Jesus Christ to His faithful followers. In like manner shall Antichrist reward his faithful followers!

Verses 40 to 45 tell of the conflicts which will take place in Palestine during the last half of the "seventieth week", and which will terminate with the coming of Christ and the Battle of Armageddon.

When he overthrows many countries, and enters into the "glorious land" (Palestine), there are some places that will escape his despotism (vs. 41), and these will be the "wilderness place prepared of God" for the refuge of the "woman" (Israel), where she will flee for protection and nourishment during the period of the Great Tribulation (Rev. 12:6, 14).

DANIEL 12

"And at that time shall Michael stand up . . . . . and there shall be a time of trouble such as never was since there was a nation . . . . . and at that time shall thy people be delivered" . . .

What time does this have reference to? The time of the rise of the Antichrist, which begins at verse 36 of chapter 11.

When the Antichrist rises up, then also will Michael rise up. It is a "time of trouble" for Israel, not the "Church!" See Matt. 24:15-21. Michael, Israel's Guardian Angel, "stands up" (Rev. 12:7-12); then Israel awakes (vs. 2); the believ-

ing remnant is delivered (Matt. 24: 13, 22); and the apostates are cut off (Zech. 13:8-9).

So in chapter 12 we have some important prophetic truths concerning the last three and one-half years of the Times of the Gentiles (not the end of the Church Dispensation). The twelfth and thirteenth chapters of Revelation should be read in connection with the twelfth chapter of Daniel. The destruction of the Antichrist is not told here, but the 19th chapter of Revelation gives us the details.

The second verse of this chapter is not the physical resurrection of all people, both good and bad, for we know from Rev. 20:5 that there are a thousand years between the physical resurrection of the righteous dead and the wicked.

Rather, this verse is symbolical of Israel's national condition during the Times of the Gentiles. When their national sleep ends, there will be a national awakening! Read Isa. 26:11-21; Ezek. 37:12, 21; Rom. 11:15. The careful reading of the 36th and 37th chapters of Ezekiel will give wonderful light on the national awakening of Israel. In the 36th chapter is the prophecy of their moral and spiritual regeneration (new birth) and in the 37th chapter is the wonderful prophecy of their political resurrection and restoration to national life and power. Note the 18 "I wills" of this remarkable chapter!

In Daniel 12: 4, 9, where the book is ordered "sealed till the time of the end," we have signified the closing of Israel's history as a nation, during the Times of the Gentiles. Both the "sealed book" of Daniel, and the "sealed book" of Revelation (ch. 5), have to do with Israel, and will be unsealed at the same time.

In connection with Daniel 12:11-12, we call your attention to three terminal dates in Daniel's prophecies: 1260 days of the Great Tribulation; then 30 days more ("1290 days"), which extra thirty days will possibly be needed for the Judgment of the Nations (Matt. 25:31-46); then 45 days later ("1335 days"), comes the full Kingdom blessings for Israel.

Then will the Millennial Kingdom begin to function in full, and the consummation of Messianic prophecy be realized. Amen.

THE BOOK OF REVELATION

Chapter 1

In order to understand this book it is very necessary for one to have a knowledge of the Old Testament Prophecies concerning Israel, and the Nations of the world, and of God's purposes for them.

The Bible divides the human race into three classes, "the Jew, the Gentile, and the Church" (1 Cor. 10: 32), and it contains a message for each of those three. The Old Testament deals with the first two, but does not mention the Church.

We get the message for the Church in the New Testament, particularly in the Pauline epistles, but in the Book of Revelation we have given to us God's final word as to all three. Here we find the Church in the beginning of the book, Israel in the middle, and the saved Nations (Gentiles) at the end.

The destiny of the true Church, as well as that of the apostate, is revealed in this book; as is also the destiny of Israel, and of the Gentile nations; and finally, we are told of the glorious future blessings in store for the Earth, in this summing up and consummation of all prophecy.

The Greek word for "Revelation" means a taking away of a veil, as when a statue is unveiled, that what is behind the veil may be seen. Hence, in this book we have the unveiling of those events that shall precede and accompany the Second Coming of Christ to this earth.

In the four Gospels we have the record of Christ's humiliation, suffering, and death; while here in Revelation is recorded His glorification and triumph.

Note the "blessing" pronounced on those that "read", and "hear", the words of this book (1:3). That is put there to counteract the efforts of Satan to get people to neglect the book altogether, because "it is too mysterious to be understood," as Satan suggests. So whether you understand it or not, read it; or, if you can't read, listen to it being read by someone else; and "keep" (treasure up in your heart) what you read or hear.

Those who have spiritual discernment, because of being acquainted with God's Word, should have no great difficulty in understanding Revelation, according to what we are told in Deut. 29:29; Jno. 16:12-14; 1 Cor. 2:9-16.

The Israelitish character of the book is seen in its "signs" and

symbols, such as the Tabernacle, the Ark, the Altar, the Trumpets and Plagues, and the sealing of the 144,000 of Israel. Also, after the Church disappears from the book (at the end of chapter 3) God again deals with Israel, and in chapters 6 to 19 inclusive we read of what shall take place during the last, or "Seventieth Week" of Daniel's "Seventy Weeks".

Verse 4-6 contain the Salutation addressed to the "Seven Churches Which Are In Asia". These are not merely seven churches located in any particular geographical locality, but are typical of the different periods of the Church on earth from Apostolic times to the Rapture, as we shall see in our studies of chapters 2 and 3.

Note the Triune God pictured in these verses; also the three offices of Jesus Christ, Prophet, Priest, and King; in other words, God's Logos (Word), God's Lamb, and God's Lion!

Then follows, in verse 7, the Announcement of Christ's Second Coming. This refers to the second stage of His coming, as prophesied in Zech. 12:10 and Zech. 14:4. The first stage of His coming, the "Rapture", is not mentioned in the Book of Revelation.

In verses 9-20 John beholds the greatest vision ever seen by human eyes: the vision of the Glorified Son of Man in the Midst of the Seven Golden Candlesticks.

In this vision John did not see Jesus as being engaged in any of His work as High Priest. The description of Him given in these verses is more that of a Judge, and that is as it should be here, for it is as a Judge that He is to come back to the earth the second time, after His High Priestly work is finished, and before He assumes His Kingly Office.

John tells us in verse 10 that he was in the Spirit on the Lord's day. He means by that that he was projected by the Holy Spirit across the centuries into the "Day of the Lord", and had visualized to him the things that shall come to pass in that day when Jesus will appear as the Judge, and as the "Sun of Righteousness' (Mal. 4:2).

Verse 19, with its three-fold division, is the Key to the Book of Revelation. 1. The things which thou hast SEEN (Rev. 1: 10-20); 2. The things which ARE (Rev. 2nd and 3rd chapters); 3. The things which SHALL BE HEREAFTER (Rev. 4th to 22nd chapters).

Note the past, present, and future tense of these three divisions, and note also that nothing whatever after chapter 3 has yet taken place!

REVELATION 2

Chapters 2 and 3 are very rich in prophetic and spiritual truths. We have now before us the second division of this Book of Revelation, "the things which are."

The seven churches mentioned in these two chapters represent the different periods of the Church on earth from the Apostles to the Apostasy. Jesus saw in these seven churches conditions foreshadowing those through which the whole Church on earth would pass, so we have here the spiritual and religious history of Christendom.

"The Church of Ephesus" (vs. 1-7) represents the history of the Church from Pentecost to the close of the first century, the Apostolic era.

Ephesus means "desired"; the Church is the object of Christ's love (Eph. 5:25-27). It was to the Ephesian Church that the revelation of the truth concerning the Church as being the body and glory of Christ was given.

The Lord commends this church for its faithfulness, and for their hatred of false Apostles (Nicolaitanism). They were on their guard against what the Apostle Paul had warned them in Acts 20:28-32. The Nicolaitanes were the "wolves in sheep's clothing", not a sect, but a party in the Church who were trying to establish a "Priestly Order".

Their object was to establish a "Holy Order" of men, and place them over the laity, calling them "Clergy," "Bishops," "Archbishops", "Cardinals", "Popes", instead of just Pastors. This was the origin of the dogma of "Apostolic Succession", and the separation of the clergy from the laity, a thing that God hates! Priestly assumption by men (it rightfully belongs only to the Lord Jesus Christ) has always been the corruption of Christianity.

This evil was rejected in Ephesus, but was finally sanctioned and tolerated in Pergamos, as we shall see further on.

But the Lord has not only words of commendation for the Ephesian church; He also has words of complaint and warning. "Thou hast left thy first love, . . . repent!" The great Heart Searcher knew that their hearts were departing from Him; that their affection for and devotion to Him was waning, even though outwardly everything may have appeared all right.

Heart-departure from Christ, and not giving Christ the preeminence in all things, is always the beginning of evil, whether in doctrine, or in life!

"The Church of Smyrna" (vs. 8-11) is the next period of

Church history, from the death of the last of the twelve Apostles, to the rise of Constantine in 312 A. D.

The Church in its "Ephesian" period having lost its "first love", the Lord is now about to "chastise" it, so as to cause it to return to Him. Smyrna means "myrrh," an ointment associated with death (one of the ingredients used for embalming dead bodies), and here we have a prophecy of the persecution and death which was to befall the members of the Church, during the "Smyrna" period.

It is the Church in tribulation and persecution, the martyr period of the Church. He "which was dead, and is alive", exhorts them not to fear the things that they should be called on to suffer, but to be faithful unto death (not "until" death). That is, not until the end of their natural life. They were not to recant when called upon to face a martyr's death, but remain faithful until death relieved them of their suffering. The reward would be a "Crown of Life", the martyr's crown!

They were told that the author of their suffering would be the devil, and that its duration would be "ten days". This martyr-period is recorded in the history of the Church, the "ten days" suffering being the ten great persecutions under the Roman Emperors from Nero, in A. D. 64, to Diocletian, in A. D. 310, and especially the last ten years of the fiercest persecution under Diocletian.

It was the work of the devil. Persecution of the saints of God by pagan Rome, or papal Rome, or by any other power, is always the devil's work.

The "Synagogue of Satan Jews" (vs. 9) represent a Judaized Christianity, with a perverted and obscured Gospel. That evil was present in the Apostolic era, and is fully manifested in our own day! They deny the Gospel of Grace and put in its place the Gospel of Works, and salvation by character; thus denying the Blood and obscuring the Cross!

"The Church of Pergamos" (vs. 12-17) is the history of the Church from the rise of Constantine, the Roman Emperor (who made of the Church a world institution, joining it on to the state), until the beginning of the Papacy.

"Dwelling where Satan's seat is" (vs. 13) has reference to the transferring of the headquarters of the "Babylonish Cult" from the city of Babylon to Pergamos, which took place when the priests of that infamous religious system fled from the conquering Persians.

In Pergamos the followers of Christ were bitterly persecuted by this heathen cult, and Antipas was one of the martyrs. But "the blood of the martyrs was the seed of the Church," and when

the devil found it impossible to exterminate the Christians by killing them off he changed his tactics from those of a "roaring lion" to those of an "angel of light".

Constantine united the Church and the State, offering all kinds of inducements for worldly people to come into the Church. His motive was more political than religious; the idea being to weld his Christian and Pagan subjects into one people, and so consolidate his Empire. This was the beginning of a great change. The Church gave up her pilgrim character and was "married" to the world! (Pergamos means a "marriage".) This was not the work of God, and a victory for Christianity, as some would have us believe, but rather the opposite, the work of the enemy and the defeat of true Christianity.

The result of this union was that two false and pernicious doctrines crept into the Church, the doctrine of "Balaamism," and the doctrine of "Nicolaitanism". The latter we have already considered under the message to the Ephesus church. This evil had secured a strong and a permanent hold in the Pergamos church, and was characterized by intrigue and political trickery on the part of the "Clergy" and "Bishops," who "lorded it over the laity" despite the fact that they were outnumbered five to one by the laity.

The "Doctrine of Balaam" is disclosed in the story of Balaam, found in the Book of Numbers, chapters 22 to 25, inclusive. When the children of Israel enroute to Canaan had reached the land of Moab, Balak, the king of Moab, sent for Balaam to come and curse them. But the Lord would not permit Balaam to curse Israel, so he suggested to Balak that he invite them to the licentious feasts of "Baal-Peor", and thus cause Israel to fall into a snare that would so anger the Lord that He would Himself destroy them. This Balak did, and the result was that when the men of Israel went to those sensual feasts and saw the "daughters of Moab" they committed whoredoms with them, which so kindled God's anger that He sent a plague that destroyed 42,000 of them.

This sin of fornication, committed by Israel, is a type of the sin of "spiritual fornication", or "Balaamism", of which the Church was guilty when she entered into a union with the state.

Constantine gave the Bishops of the Church beautiful costly buildings of marble, and decorated with gold and rich rare gems; and clad them with beautiful and costly vestments. A sensuous form of worship was introduced, and a number of Pagan Festivals and heathen methods of worship were incorporated into the Christian form of worship, to please the Pagans and attract them to the Church.

The Church became rich and powerful, and then began to teach that because of the union of Church and State, with its attendant prosperity, the Millennium would be ushered in without the return of Christ; that Israel had been cast off forever, and all the prophecies of Israel's future glory were transferred to the Church, or "Spiritual Israel!"

The evil of this erroneous "Post-Millennial" teaching prevails in Christendom to this day, as do also the evils of "Nicolaitanism" and "Balaamism".

The "white stone" promised to overcomers in verse 17 has reference to an ancient custom. A white stone was given those on trial, who were acquitted, and a black stone to those condemned. Also in popular elections, and in conferring honors and rewards, the white and black stones were used in rendering decisions.

"The Church of Thyatira" (vs. 18-29) typifies the condition of the Church from the Papacy to the Reformation under Martin Luther, A. D. 1520.

The corruption which set in like a great flood in the days of Constantine increased until the "depths of Satan" (vs. 24) were reached. The Church goes from Political corruption to Ecclesiastical corruption.

Here our Lord reveals Himself as the "Son of God". It is a strong rebuke to Romanism who calls Him the "Son of Mary". The Roman Catholic apostasy has put a woman in the place of the Son of God! "The woman Jezebel", of verse 20, represents the Papacy. Like her namesake, Jezebel, who was an idolatrous heathen woman married to an Israelitish king (Ahab), and who introduced the licentious worship of Baal into Israel, and killed all the Prophets of the Lord she could lay her hands on (1 Kings ch. 18-21); so the Papal Church assumed the role of "Prophetess," with the claim that the teaching of the Church is superior to the Word of God, backing up its claims with a series of Jezebelistic persecutions, as seen in the wars of the Crusades and the rise of the Inquisition.

The introduction of the idolatrous worship of images and pictures into its churches, and the institution of the "Sacrifice of the Mass", and other pagan rites, also reveals the extent of the influence and sway of "Jezebelism" in that period of Church history. This was when the "woman" of the parable in Matt. 13: 33 inserted the "leaven" of false doctrine into the "meal" of the Gospel!

The utter destruction of all this corruption is prophesied in verse 22, and pictured more fully in the 17th and 18th chapters of Revelation.

"The Church of Sardis" (vs. 1-6). This is the period of the Reformation and Protestantism, when Martin Luther and a number of other reformers protested against the false teaching, tyranny and claims of the Papal Church.

The Sardis period extended from A. D. 1520 to about A. D. 1750. Sardis means "Those Escaping", and is an excellent name for those who "came out" of the abomination and apostasy of Rome.

The condition of affairs in the realm dominated by the Papal Church became intolerable, and came to a crisis when Martin Luther, on October 31, 1517 A. D., nailed his 95 Theses on the church door at Wittenberg, Germany. From that date the Reformation set in, the movement which produced Protestantism. This undoubtedly was of God, and was perhaps the greatest work of the Holy Spirit up to that time, since the days of the Apostles.

But it was more a struggle for political liberty than a purely Christian or religious movement, and out of it came the dead, lifeless human systems which go by the name of Protestantism. They have a "form of godliness without the power," and "have a name to live but are dead".

True it is that Protestantism has encouraged and aided the circulation of the Holy Scriptures, that had hitherto been a sealed book; and true it is that it has revived the glorious doctrine of "Justification by Faith", and has reverted to more simple modes of worship, but the multiplication of sects only led to bitter controversial contentions, that, while they threw much light on the Word of God, have at the same time interfered greatly with the spiritual state of the Church, and caused them to become lifeless and spiritless.

The failure of the Reformation has been that while it has swept away much ritualistic and doctrinal rubbish, it has brought in the erroneous teaching that the Church is the Kingdom of Christ, and that the world is to be made better by Social Evolution rather than by Individual Regeneration (New Birth); making Christ an "example of righteousness" rather than the sinner's "Substitute" and "Saviour!"

Protestantism also failed to recover the glorious doctrine of the Second Coming of Christ. They "turned to God from idols", but failed to "wait for His Son from heaven"! (1 Thess. 1: 9-10).

"The Church of Philadelphia" (vs. 7-13), covers the period between A. D. 1750 and A. D. 1900. Philadelphia means

"Brotherly Love", and well describes the charity and brotherly fellowship that dissipated the bitter animosities that characterized the theological disputants of the "Sardis" period, and made possible the evangelistic and missionary labors of the past 150 years.

As "Sardis" is a protest against "Thyatira", so "Philadelphia" is a protest against cold, dead, lifeless, spiritless "Sardis". It is not an Ecclesia, but rather a Unity of companies of believers, energized by the Holy Spirit, whose two chief characteristics are Obedience To God's Word, and Faithfulness and Devotion To His Name! This is a remarkable and a wonderful thing in these awful days of the Apostasy of Christendom when the Written Word and the Living Word are being denied.

Note the three things that are said of this Church:

1. It has a "little strength"; like a person sick unto death, and coming back to life, who was still very weak. It was the dead "Sardis" Church revived, and Revivals have been characteristic of the Philadelphia period. These Revivals began with George Whitfield in A. D. 1739, followed by John Wesley, Charles G. Finney, D. L. Moody, and others.

2. It had set before it an "open door", that "no man could shut." Since the day William Carey sailed as a missionary to India in 1793, where he found an "open door," the Lord has been opening the doors into China, Japan, Korea, Africa, and other foreign places, until today there is not a country in the world where the missionary cannot go!

3. It was to be kept FROM (not "in") the "hour of temptation" (Tribulation) that shall come upon all the world. This Tribulation Hour is still future, and is called in Scripture the "Great Tribulation," which immediately precedes the return of the Lord to set up His Millennial Kingdom. Here is one proof that the true Church does not go through the Tribulation! It will be "caught up to meet the Lord in the air" before the Tribulation Period begins (1 Thess. 4:13-18). This is the "blessed hope" of the Prophecy-loving, Name-revering, Bible-obeying true Church of Christ.

"The Church of Laodicea" (vs. 14-22), the Indifferent and Apostate Church of the "last days;" a self-satisfied, truth-rejecting development of Protestantism; a mixture of worldliness and "humanitarian-religion," that rejects the Gospel as the power of God unto salvation, and "heaps to itself teachers having itching ears, and turns from truth to fables." This development of "Churchianity" is here today!

There is nothing more disgusting or nauseating than "lukewarm" water. So there is nothing more repugnant to Christ than a "lukewarm" Church! Lukewarmness is produced by pouring

of hot and cold water into the same vessel, and in the case of the Church it is the mixing together of sacred and worldly matters.

Our churches today are largely in this lukewarm condition; their spirituality is not very warm-hearted. They are doing lots of things of a mechanical and social nature with their committees, societies, and clubs, but there is an absence of "spiritual heat." Their revival meetings are conducted by hired evangelists and paid singers who make soul-winning a business, without waiting on the Lord for the outpoured power of the Holy Spirit.

Many of these churches have great imposing buildings, stained glass windows, eloquent preachers, and large congregations with plenty of money to carry on their work; their burden is not that of debt, but of wealth, and they think nothing can be done without money. "Give us enough money, and the world will be converted in this generation," is the cry; but the world is to be converted by the Spirit of God, not money! Their gold is not the right kind of gold. What they need is "gold tried in the fire", that is, gold with no taint on it; gold that is not secured by fraud (Jas. 5:1-4). They think they are rich, and outwardly they are, but Christ sees their poverty of heart!

Not only are these Laodiceans poor-though-rich, but they are "blind". They can see their wordly prosperity, but are too "near-sighted" to see heavenly things, so the Lord counsels them to anoint their eyes with Holy Spirit Eye-Salve to restore their impaired spiritual vision.

Also they are "naked," despite the fact that they wear garments of the finest materials and the latest fashionable cut. What they need is the "Garment of Salvation" and the Robe of Righteousness!" Their self-righteous rags will not do.

The message to "Laodicea" ends with a most startling revelation. Jesus says to them, "Behold I stand at the door and knock." These words are not so much an appeal to sinners as they are an address to a Church! And to a Church in whose midst Christ had once stood, but is now excluded and standing outside knocking for admittance! This shows that it is possible for a Church to be outwardly prosperous and yet have no Christ in its midst, and be unconscious of the fact!

O, the Excluded Christ! Excluded from His own Nation, who rejected Him; excluded from the world, which crucified Him; excluded from His Church, which drove Him outside by its worldliness!

And yet, marvelous grace! Without waiting for the unanimous vote or invitation of its membership, He declares that "if

any man hear My voice, and open the door, I will come in to him, and will sup with him, and he with Me!"

Supper is the evening meal, the last taken before morning breaks. The Laodicean period of the Church is the last stage; the dispensation is near its close; and those who "sup" with Him in these days of apostasy have a foretaste of coming glory as they feast with their Lord!

We have seen in the second and third chapters of Revelation that the Church started out with a cross-bearing, consecrated, self-sacrificing band of saints, but began to decline, and in the end became the vast, rich, self-satisfied, Christless Church which the Lord says He will spue out of His mouth because it makes Him sick.

However, there are many overcomers in this epoch who cling to Christ and the Bible to the end!

With the Laodicean Period the Church Dispensation comes to a close. The Church disappears at the end of the third chapter of Revelation, and Israel comes again into view. Notice this as we go on with our study.

REVELATION 4

We have now come to the third division of the book. Chapters 4 and 5 introduce us to, and prepare us for the prophetic fulfillment of the "Seals," "Trumpets," and "Vials."

The word, "hereafter," (vs. 1) means "after these things," that is, after the vision of the Glorified Son of Man in the Midst of the Seven Golden Candlesticks, and after the Church has run its historical course, then the scene changes suddenly, and we are transported from earth to heaven.

John tells us that he looked, and saw a door opened in heaven, and heard again the voice that spoke to him in chapter 1:10-13, summoning him in trumpet tones to "Come up hither, and I will show thee things which must be hereafter."

"Immediately I was in the Spirit," John says, "and behold, a throne was set in heaven, and one sat on the throne." Clearly this indicates that John was translated from earth to heaven, and what he describes in chapters 4 and 5 are things which he saw in heaven!

In this "Rapture" of John we have a type of the Rapture of the Church, and it is at this place in the book that the Rapture of the Church takes place. That is, after the history of the Church has come to its close, and before the Judgments of the

Seals, Trumpets, and Vials take place! Keep this in mind, that the True Church is not in the earth when the time of indignation comes! Remember the promise in Rev. 3: 10.

The Church disappears from view with the close of the third chapter of Revelation, and is not heard of again until the nineteenth chapter, where she is seen in heaven and her marriage to the Lamb is announced. (Rev. 19: 7-9.)

After the Church disappears, God renews His dealings with Israel, and the events of the Seventieth Week of Daniel are fulfilled. The "acceptable year of the Lord" ends, and the "day of vengeance of our God" begins (Isa. 61:1-3; Lk. 4:16-21). In other words, the Gospel Dispensation comes to a close, and the Kingdom Dispensation begins to come into view.

The open door and the voice which calls "Come up hither" and John's presence in heaven in the Spirit, is a foreshadowing of the fulfillment of 1 Thess. 4:-15-17; John 14: 1-3; John 17: 24; Matt. 25: 10. Some of these days the newspapers will come out with the startling announcement that thousands of people have suddenly disappeared from the earth! That will be the Rapture of the Church, our blessed hope. Reader, are you ready for it? If not, I beg of you, in Jesus' name, to settle up with God at once, and prepare yourself for that imminent event!

The first thing John saw in heaven was a throne, "set," or established, and its occupant was none other than Almighty God Himself. It was the sign and symbol of the universal government of God, which can never be affected nor disturbed even while thrones on earth begin to totter and fall, as man's day closes in upheaval and disaster.

Note the similiarity of the description of the Throne of God in Ezek. 1: 26-28 and Rev. 4: 3. It was resplendent with light, and there was a rainbow round about it. The rainbow is the sign of a covenant based on an accepted sacrifice (Gen. 8: 20-22; 9: 13-17).

God has made a covenant with the earth and its inhabitants, based upon the accepted Sacrifice of Christ on the Cross, and the emerald green rainbow about His Throne signifies that God is a Covenant-keeping God, and that His promises as to this earth shall be fulfilled. Even though He is about to bring great judgments upon it, He will not destroy it, but it shall pass through those judgments safely, and then be "filled with His glory," the glory of Millennial splendor and Messianic righteousness!

The Throne was not the Throne of Grace, but the Throne of Judgment, for out of it proceeded lightnings, and thunderings, and voices. Lightning and thunder always indicate a storm

coming! Yea verily, the storm of God's indignation and wrath!

But who are the "elders" of verse 4, and what do they represent? They cannot be angels, for angels are never seen seated upon thrones (seats), nor are angels crowned, nor can they sing redemption's song, as the "elders" do. The word "elder" simply means "an older person." In the New Testament Church elders are made rulers of the Church because of their more advanced experience. These "elders" then must be representatives of the Old and New Testament saints that have been redeemed by the Blood of Christ!

The word "Elder," in the majority of places where it is used in the Scriptures, means the representative head of a city, family, tribe, or nation; so the "four and twenty elders" are representative of the redeemed human race.

They are Priests (clothed in white) and they are Kings (crowned); the royal priesthood in the presence of the Throne! (1 Pet. 2:9.)

But why twenty-four? It points us back to the work David did for the Temple. Twenty-four thousand priests were set forward for the work of God's house (1 Chron. 23: 3-4). They were arranged in courses of 24 (1 Chron. 24: 3-5). Twenty-four were on duty at a time, as representatives of the whole body.

Possibly these "24 elders" that John saw in heaven are the twelve patriarchal heads of the twelve tribes of Israel, representing the Old Testament Saints, and the twelve Apostles of the Lamb, representing the New Testament Saints. (See Rev. 21: 10-14.)

Note here that while thunders roll, lightnings flash, and torches flame, the "elders" sit in perfect peace. God's saints are at rest, whatever may happen on earth! There is no "Tribulation" for them, they are safe at home. Hallelujah!

Verses 6 to 11 tell us of the Four Living Creatures (not "beasts") and the Great Praise and Worship. Apparently these Living Creatures are the Guardians of the Throne of God. They are the Cherubim of Ezekiel's great vision in Chapters 1 and 10. Their constant cry, "Holy, Holy," reminds us of the seraphim also (Isa. 6). The worship here is the worship of Him who is the Creator. (No "Evolutionists" in that crowd!)

These Four Living Creatures are attendants, or officials, attached to the Throne of God, and, as we shall see later, they summon the four horsemen to appear (Rev. 6: 1-8) and one of them hands to the "Seven Vial Angels" the "Golden Vials" filled with the wrath of God (Rev. 15: 7). They are four in number, which is the earth number, and therefore have something to do with the restoring of the earth back to its former glory.

Their eyes, "before," and "behind," and "within," reveal their intelligence and spiritual insight of things past, present, and future.

REVELATION 5

What is the "Seven Sealed Book?" It is the Saviour's title deed to a piece of property which He had purchased. The piece of property which He purchased is this earth, and the purchase-price was His own precious blood which He shed upon the Cross of Calvary! This title deed empowers Him to take possession of His property, and, as the succeeding chapters of Revelation show, authorizes and empowers Him to exercise judgments and drive out the enemy who is in unlawful possession of it.

When Adam sinned he lost his inheritance of the earth, and it passed out of his hands into the possession of Satan, to the disinheritance of all of Adam's seed. The forfeited title deed is now in God's hands and is awaiting redemption. Its redemption means the legal repossession of all that Adam lost by the fall!

Adam (man) could not redeem it, but his "kinsman" may do so (Lev. 25: 23-34; Jer. 32: 6-14). When an inheritance was "lost" by its rightful owner there were two books, or instruments of writing made of the transaction, the one open and the other sealed, containing the terms and conditions of transfer. These books, or mortgage deeds, went into the hands of the one to whom the property was made over.

So a "sealed book" is a sign of an alienated inheritance. But this alienated inheritance could not be held from its rightful owner beyond a given time! (Lev. 25: 28). And when anyone representing the original owner, was found legally competent to lift and destroy that sealed instrument, and thus buy back what had been sold off, he was called the Redeemer, and he had the full right to dispossess, or drive off, whoever might be found on the property, and then to enjoy, together with his kinfolks, its benefits.

This explains the fifth chapter of Revelation. Our Kinsman-Redeemer is the Lord Jesus Christ! To become a kinsman He had to be born into the human race, and this the Virgin Birth accomplished.

No wonder John "wept much" when he found there was no man found worthy to open that sealed book! He knew what the book was, the Book of Redemption, and unless someone could be found to open it, all hope of the redemption of the earth and of man was gone. But John's sorrow was of short duration, for one

of the Elders said, "Weep not: behold the Lion of the Tribe of Judah, the Root of David, hath prevailed to open the book, and to loose the seven seals thereof." And John saw what he had not noticed before, a Lamb, who looked as if it had once been offered in sacrifice, standing (alive!) in the midst of the Throne. John had not seen the Lamb before, because it (He) had been seated on the Throne with the Father, and advanced out of the glory of the Throne as the Elder spoke.

Jesus, our wonderful Saviour, as the Lamb of God has "taken away the sin of the world;" and as the Lion of the Tribe of Judah He will renew His relationship to Israel and the earth! The Lamb slain is the Lion living! His victory was gained by dying. Hallelujah to the Lamb-Lion! Blessed be his worthy Name forever!

His rising up and taking the sealed book out of the right hand of Him that sat upon the Throne is the most significant act recorded in the Book of Revelation, and is the fulfillment of that marvelous prophecy in Ps. 102: 13-22. It is still future and takes place after the Church has been "caught up" to meet the Lord in the air, and before the Tribulation Period begins. You and I, dear reader, if we are redeemed by the Blood of the Lamb, will witness the scene, and take part in the "Song of Redemption" that follows (Rev. 5: 8-10).

When Jesus leaves the Throne to take the book, His Mediatorial work ceases, and His Redemptive work begins. When He is handed the book He has the right to break its seals and claim the inheritance, and to dispossess the present claimant Satan. This He will immediately proceed to do, as He breaks the seals. Satan is not evicted at once. He contests the claim, and it is only after a prolonged conflict that he is finally dispossessed and cast into the Lake of Fire.

In the Gospels four titles are given to Jesus. He is the Son of David; the Son of Abraham; the Son of Man; and the Son of God.

1. As the Son of David, He has the title to the Throne of David.
2. As the Son of Abraham, He has the title to all the Land of Israel.
3. As the Son of Man, He has the title to the Earth and the World.
4. As the Son of God, He is the Heir to All Things.

And just think of it! The believer is "an heir of God, and a joint-heir with Christ" in all these things! (Rom. 8:17). No wonder the saints of glory take up the Blood-Redemption Song and worship the Lamb with all their souls! Hallelujah!

REVELATION 6

The Lamb, invested with all the authority to execute judgment, having received His commission from God, begins now to open the seals of the book which is in His nail-pierced hands. The Church, safe in heaven, the tide of God's wrath begins to rise upon the unregenerate world. In chapter 6 we find it sweeping through the earth.

When Christ comes for His saints, the true Church, and the Rapture takes place, it will not materially change the world. The event will soon be forgotten, and the Holy Spirit being withdrawn, men plunge on in sin and iniquity, drawing down swift judgments upon the nations.

What we see fulfilled in the seal judgments are what our Lord called the "Beginning of Sorrows" (Matt. 24: 8). From here on through to the twentieth chapter of Revelation are recorded the events that are to transpire during the Seventieth Week of Daniel. Nothing whatever of these predictions have yet been fulfilled, nor can they be until after the True Church, the Body and Bride of Christ has been taken out of the way.

We know from a careful study of the "Signs of the Times" that the seal judgments are soon to begin; consequently we know that the Rapture of the Saints is very near at hand. Glory be to God forever!

When the Lamb broke the first seal, the first living creature cried with a voice of thunder, "Come!" (omit "and see," here and elsewhere in this chapter). Or perhaps a better word would be, "Go!" For it is not John being bidden to "come and see," but a starting of one of the "Four Horsemen" on their errand of judgment.

The command of the living creature results in the appearing of a Rider on a White Horse, who goes forth conquering and to conquer. He has a bow, but no arrows, no ammunition; his is a bloodless conquest! He is given a crown,—is made a king.

Who is this "Rider?" Some teach that he is the Lord Jesus, or the Holy Spirit, going forth to make a spiritual conquest of the world. But how can that be, for Christ, as the Lamb, is holding the seven-sealed book and breaking its seals at that time. And again, these seals are symbols of judgment, and not of grace! The "long-suffering" patience of God has at last been exhausted by this time, and men have "crossed the hidden boundary-line between His patience and His wrath!"

The Lord is indeed pictured as a "Rider Upon a White Horse," but when He comes it will be at the close of the judgment

and tribulation period, and His victorious conquest will be far different from this rider under the first seal. Read carefully Ps. 45: 1-5; Zech. 9: 9-14; Rev. 19: 11-21; and chapters 1 and 2 of Zechariah.

This "White Horse Rider" of Rev. 6: 1-2 is a brilliant, strategical, and irresistible conqueror, whose victories will dazzle the world, and elevate him to a leadership that will place him at the head of the Revived Roman Empire. He is the Anti-christ, the "prince that shall come," who makes the false covenant with the Zionist Jews for seven years, and then break it after three and one-half years (Dan. 9:26-27). He is the antitype of Antiochus Epiphanes—(Dan. 8: 9-12, 23-25; 11: 21-33); the "wilful king" of Dan. 11:36-45; the "little horn" of Dan. 7: 8, 19-27; the first beast of Rev. 13: 1-8. Note the correspondency of the description of all these, a proof that they all refer to one and the same person.

He will be Satan's Superman, a human being who shall rise from the ranks of humanity, as the Scriptures so clearly teach, and who shall be the embodiment of all Satanic power. He will bring in an era of peace and prosperity that will cause universal admiration (Rev. 13:3-4), but that peace will be shortlived, as is evident from the breaking of the "second seal," (vs. 3-4).

The second living creature summons the Rider on a Red Horse, who "takes peace from the earth." The false peace which the White Horse Rider had established, the universal peace of which the world dreams, without the presence of the Prince of Peace, doesn't last long. The "red" color of the horse symbolizes BLOOD, and the "great sword" given this second rider is a symbol of WAR.

Evidently the Antichrist and his autocratic methods will meet with strong opposition, which will bring on civil wars among the nations, under the leadership of this Red Horse Rider. Satan's counterfeit Millennium ends with a world-wide reign of terror and bloodshed, and 1 Thess. 5: 3 is then fulfilled.

The inevitable result of world-wide anarchy and bloodshed is Famine! So the Black Horse Rider, who appears at the breaking of the third seal (vs. 5-6) brings famine. The Balances in his hand signifies Food Conservation. When all able bodied men are drafted for war, and no one left to sow and harvest the crops, then famine is sure to follow, and starvation will come for countless thousands.

So great will be the famine that it will take a day's wages (penny) to buy a quart of wheat, the daily ration of a slave! The rich seem to escape a part of this judgment for the oil and the wine, the luxuries of the well-to-do, are not to be hurt.

The next rider, under the fourth seal, is named "Death." And "Hades" (not "Hell"), the region of the Underworld, follows after "Death" like a great voracious monster to swallow up the victims of "Death!" "Death," and his consort, "Hades," are inseparable companions, and they claim an awful harvest. So great will be the destruction of human life at this time that Isa. 5: 13-16 will be fulfilled!

The cause of all this is some great Pestilence that shall come upon the earth as the result of a devasting war, followed by famine, during which the dead are left unburied. See also, in connection with this, the prophecy in Ezek. 14:21.

And notice how all this agrees with the great prophecy of Jesus in Matt. 24: 4-8, where He speaks of "False Christs," "War," "Famine," "Pestilence," "Earthquakes," (see Rev. 6: 12 for this last event).

Under the fifth seal the scene changes completely from that of the work of the "four horsement." Now John sees under the altar the souls of them that had been slain. And they cry, "How long, O Lord!" Who are they?

The fact that their souls were under the sacrificial altar proves that they were martyrs, offered as a "sacrifice." Not the martyrs of past ages, for they had been resurrected and taken up with the Church and are in glory with redeemed bodies.

These martyrs are those who will be killed for the "Word of God" and their "testimony" after the Church is Raptured. Jesus mentioned them in Matt. 24: 9. They are the martyrs at the beginning of the Great Tribulation period. Their fellow-servants and their brethren who will also be killed (vs. 11) are the martyrs of the end of the same period, (Rev. 20: 4). These are the "saints of the Most High" that Daniel foresaw would receive the Kingdom (Dan. 7: 27).

These disembodied souls are conscious, and can speak and cry, as is seen in verse 10; and to them was given "white robes," (a proof that they have a body!) and they were told to "rest," for a little season; so it is evident that there is no such thing as "soul-sleep." The "blood" for which they cry for vengeance, represents the life of the flesh. Underneath the altar where burnt offerings were offered in olden times, was a deep hole into which the blood of victims was poured (Lev. 4: 7), and so what John sees here is the lives that had been devoted to God at the cost of martyrdom.

The terrible events that occur in connection with the breaking of the sixth seal (vs. 12-17) are both literal and symbolical. A

series of tremendous convulsions affecting the entire physical, social, and political world.

The earthquake is a literal earthquake, fulfilling Zech. 14: 3-4 and Rev. 16: 17-20, but it also prefigures the breakup of society and the overthrow of all human authority. See Heb. 12: 26-27. The "blood-moon," the "falling stars," the "scroll-like rolling up of the sky," and the "black sun," are all literal startling physical changes that will cause a great fear to fall upon all classes and conditions of men, to whom it will appear as the "Day of Judgment," and who in fear and terror will hide themselves in the dens and in the rocks of the mountains and implore them to fall on them and hide them from the face and the wrath of God.

What a Prayer Meeting! Kings, Presidents, Capitalists, Industrial Leaders, Officials, and Common Folks, all come together at that time. They had refused or neglected to avail themselves of the protection of the Rock of Ages when they had the opportunity of so doing, and now they call to the rocks and mountains to fall on them! They sneered at prayer once, but here they gather to the greatest prayer meeting the world ever will see. They pray, but their prayers are too late!

Then they will realize that there is a personal God, and that Jesus Christ is God's Lamb; no longer their sin-bearer, but their Judge. Read in connection with all this Isa. 13: 9-13; 34: 1-4; Joel 2: 30-31; Zeph. ch. 1; Hag. 2: 6-7; Matt. 24: 29; Amos 9: 2-3; Prov. 1: 25-26.

These physical and political convulsions will be the earth's "travail pains" as she labors to bring forth the New Creation of the Millennial Age. Thy Kingdom come!

REVELATION 7

We now reach the first parenthetical vision. Do not take it chronologically. The six seal judgments extend over the entire period of the last seven years of Gentileism. The White Horse Rider (Antichrist) will be on the scene to the end; wars will continue to the end, and culminate in the Battle of Armageddon, and so do the famines and pestilences.

The trumpet and vial judgments are more intense and more terrible than the seal judgments. In a certain sense they are parallel; the effects of each is continually felt.

The parenthetical vision of the seventh chapter also covers the entire period of the last seven years and brings before us even the vision of what shall be after the Great Tribulation.

And during this time of the world's fearful apostate state and the disintegration of society God is not altogether without a true people to be His witnesses in the earth. As He reserved 7000 in the days of Ahab who did not bow the knee to Baal (1 Kings 19:18), so there will be a "remnant according to the election of grace" (Rom. 11: 4-6), and God will reserve 144,000 of Israel who during the period of the Tribulation will not bow the knee to Antichrist!

Chapter 7 tells us of this nucleus of the New Israel, and of a multitude from other nations who will cling to Christ at all costs in these last days. Neither of these is the Church, for the Church is seen seated and enthroned in heaven with Christ.

The sealed company is Israel, not a "mystical" or a "spiritual" Israel, but 12,000 from each of the tribes of earthly Israel, the literal seed of Abraham living at that time. Their sealing is not that of Eph. 1:13-14, but is a literal visible "mark" on their foreheads. What that mark is will be found in Rev. 14:1. It is the opposite of the literal visible mark given the followers of Antichrist (Rev. 13: 16-18).

After the Church is removed to heaven, and when the fulness of the Gentiles is come in, the Lord will turn in mercy to Israel and call, before the judgments fall, a remnant which also will be sealed (Rom. 11: 25-26; Ezek. 9: 1-7).

This remnant, enlightened by the Holy Spirit, will pass through the entire seven years of the Seventieth Week of Daniel. Many of them will suffer martyrdom, but the greater part will pass through the entire tribulation, enduring to the end, and then saved by their King, our Lord, when He comes in glory.

The number, 144,000, that is 12,000 out of each tribe, is a symbolical number and stands for the complete government for the earth as invested in a redeemed and restored Nation of Israel.

Notice in the names of the tribes that are sealed, the names of Dan and Ephraim are omitted, and the names of Joseph and Levi are substituted. The reason for this is to be found in Deut. 29: 18-21 and 1 Kings 12: 25-30. Evidently the tribes of Dan and Ephraim must pass through the tribulation unprotected by the sealing. But note that they are in the list of the twelve tribes that shall occupy the Holy Land during the Millennium (Ezek. 48: 1-7, 23-29).

This sealed company bears a great testimony. They preach the Kingdom Gospel (Matt. 24: 14) during the tribulation, and the result of their preaching is the salvation of a "great multitude," who constitute the "sheep nations" and "inherit the kingdom," as foretold by Jesus in Matt. 25: 31-34. They will hear the final

testimony of Christ's "brethren" and believe, and turn in repentance to Christ and will be washed in His precious blood and be saved. The "brethren" are the Kingdom Gospel preachers to whom these saved nations have rendered kindly service and succor (Matt. 25: 35-40).

This does not mean a "second chance" for sinners to get salvation, for in view of what we are told in 2 Thess. 2: 1-12 it appears that this great saved multitude will be gathered from the nations that have never heard a message of mercy before.

REVELATION 8

With the breaking of the seventh seal the entire sealed book, of which we began to read in chapter 5: 1, is opened, and all the events of the seven trumpets and seven vials are included in it, which brings us down to the beginning of the Millennium. (ch. 11: 15).

Like a rocket fired into the air and bursting into seven stars, and one of these stars into seven other stars, and one of the second group of stars into a third group of seven stars; so the seventh seal includes the seven trumpets, and the seventh trumpet includes the seven vials.

The "half-hour silence" in heaven when the seventh seal is opened indicates the solemn things about to come. The scroll, now fully opened, there is an ominous hush throughout all heaven as the seven angels prepare to sound their trumpets of judgment. Now a half-hour is not long except at a time when we do not know what is going to happen; and when a life is at stake a minute, or even a few seconds seems to be hours! The suspense of the half-hour of silence in heaven was intense, as if breathlessly they were awaiting the "dynamite explosion!" It was the "calm before the storm;" first the lightning, then the thunder, then the dead calm and stillness, without a breath of wind stirring, followed suddenly by the terrific crash of the storm breaking in all its fury!

Following the silence in heaven John saw seven trumpets given to seven angels. Taking up their positions, they prepared themselves to sound.

Trumpets are used to call to war; to worship; for the convocation of the people; for judgments; and to proclaim festivals, such as the Year of Jubilee, the Feast of Tabernacles, etc., (Ex. 19: 16; Amos 3: 6; Josh. 6: 13-16; Zeph. 1: 14-16).

These seven trumpets of Revelation are both "war trumpets" sounding notes of alarm and judgment to an apostate world, and "Jubilee trumpets" announcing to Israel that the time of their

liberation and restoration is at hand! Jericho fell at the sound of seven trumpets, and this present evil world is likewise going to fall at the sound of seven trumpets. Note how Israel is involved in each of these.

But before the seven trumpets were sounded John saw another angel with a golden censer in his hand come and stand before the altar. To him was given much incense that he should offer it with the prayers of all saints upon the Golden Altar which was before the throne.

This is an entirely different scene from that of verses 1 and 2 of this chapter. This angel-priest is none other than our Lord Jesus Himself, who is seen here as the Great High Priest officiating in behalf of the praying suffering Tribulation Saints on earth at this time. No angel, but only He who is the one Intercessor alone can do that. The prayers of the saints are for divine intervention, and for vengeance upon and deliverance from their enemies.

The Lord answers them accordingly. He fills the censer with fire from off the altar, and casts it into the earth. Judgments follow; Israel is "avenged of her adversary" (Lk. 18: 1-8). How all this will strengthen and support the faithful remnant in the midst of the Tribulation!

The judgments which follow the sounding of the trumpets are rather difficult to interpret at this time. Certainly they will be literal, for if these things happened before, why not again? The plagues of Egypt were literal, and these give us the key to the literalness of the judgments of Revelation. No less than five of the nine plagues of Egypt are to be repeated during the Tribulation period. Notice this as you read.

For instance, the plague resulting from the sounding of the first trumpet (vs. 6-7) is the same as the seventh Egyptian plague (Ex. 9: 22-26). It is the fulfillment of Joel 2: 30-31.

Again, the judgments may be symbolical sometimes, as for instance the mountain on fire, which was cast into the sea with such disastrous results, at the sounding of the second trumpet (vs. 8-9). A mountain in Scripture symbolizes a kingdom, and the sea typifies the restless mass of humanity (Isa. 2:2; Rev. 17: 15; Jer. 51: 24-26). Some great kingdom burning with the fire of revolution and anarchy (like Russia) is cast into the "sea of the nations," with attendant horrible results.

And the great burning star falling from heaven into the rivers and fountains of waters, making them bitter (vs. 10-11) may typify the final Antichrist who, after claiming divine honors and authority, gathering around him millions of adherents and devotees, suddenly apostatizes and reveals himself in his true character as

the "Man of Sin," (2 Thess. 2: 3-4; Rev. 13: 11-18). The result will be great corruption in doctrines and morals, and much "bitter" feeling (wormwood). Again, this may be a falling meteor, scattering gaseous vapors as it explodes, and poisoning the water supply of the people. (See Jer. 9: 13-15).

The effect of the fourth trumpet judgment upon the sun, moon, and stars (vs. 12) seems similar to what happened under the sixth seal (ch. 6: 12-13), and reminds us of the prediction of Christ in Luke 21: 25-28. The resulting darkness reminds us of Ex. 10: 21-23. Awful moral and spiritual darkness will also result in the Revived Roman Empire as God smites it with these various symbols of His wrath.

The eighth chapter closes with a proclamation introducing the fifth trumpet. It is sounded by an eagle (not "angel"), and is the symbol of what we read in Matt. 24: 28 and Rev. 19: 17-18. The "carcase" in Matt. 24: 28 is not the slain body of our Lord, nor are the "eagles" the saints gathering around Him in the Rapture, as some have thought. The idea of our blessed Lord being a "carcase" and the saints being "carrion eaters" is entirely too repugnant to be worthy of serious thought!

This 13th verse of Revelation 8, together with the two verses connected with it above, speaks of swift judgment; the carrion birds flying straight to the corrupt carcase of judgment-smitten humanity, anticipating a feast, and at the same time announcing the three "woes" yet to follow.

REVELATION 9

The fifth trumpet now brings the woes announced in the previous chapter by the flying eagle.

The previous trumpet judgments were of a physical nature, affecting the land, the trees, the grass, the waters, the wells, the rivers, the heat and light of the sun, moon and stars. But in chapter 9 the judgments are different; the prison of evil spirits is opened, out of which come forth demons to torment many in the earth.

Satan, is the "star fallen from heaven," (Compare Lk. 10:18 with Rev. 12: 12). The key to the pit of the abyss is given to him, and he proceeds to unlock the prison house of fallen angels. Black darkening smoke arises from the pit, and out of the smoke emerges hordes of locust-like demons to whom was given power to torment men for five months.

They are not permitted to hurt the grass of the earth, nor green things, nor trees, nor anyone who had the "mark of God"

in their foreheads; nor are they permitted to kill anyone, but only to torment them for a limited period of time.

So fearfully excruciating will be the anguish of those who shall be tormented by these scorpion-locust demons that they will "seek death, and desire to die," but cannot! The boon of death is denied them!

Their description in verses 7-9 shows them to be swift, intelligent, seductive, destructive, and they have over them a king, whose name is given in both the Hebrew and the Greek, showing that Israel and Gentile alike will be afflicted by their torment. Read Joel 2: 4-10 in connection with this.

Those will be awful days in which to live, and especially so for those who have the "mark of the beast," and who will be the special mark of those infernal demons. Being spirits, they will be invisible to the natural eye, but their presence will be known by the suffering they inflict. Their invisibility will prevent the use of screens, or other material means of protection against them, and they will be further immune to capture because of their dwelling in the air, surrounded with smoke and darkness of the pit.

But this woe is comparatively trifling in comparison with the two woes that are to follow, that of the "plague of infernal cavalry," and the vial judgments, which are included under the third woe.

At the sounding of the sixth trumpet four Angel-Commanders of an infernal supernatural army numbering two hundred millions are released from their place of confinement and lead this horde of infernal horsemen to their work of destruction.

The Euphrates river, from whence they were loosed, is the locality where the powers of evil first attacked the human race. There the first murder was committed, the Tower of Babel was built, the Babylonish Cult worship originated, and Satan's seat (Babylon the Great) was located.

Supernatural armies are not unknown in Scripture, as the following references will show: 2 Kings 2: 11; 6: 13-17; Rev. 12: 7; 19: 14.

At the "set time" these "Horsemen of Satan," so diabolically described in verses 17-19, go forth and slay the third part of men. Like the "scorpion-locust" demons, this Infernal Cavalry, being composed of spirit-beings, will, like them, be invisible to the natural eye, and therefore cannot be resisted, or warred against, by carnal weapons. Those attacked will therefore be without any means of protection, and this will account for the awful destruction of human life.

Verses 20 and 21 show that this awful destruction has no

apparent effect upon the other two-thirds of men. So blinded have these apostates become, and so calloused by sin, that they continue right on in their demon worship and moral corruption. No repentance for them! It is the story of Sodom and Gomorrah over again.

REVELATION 10

Chapters 10 and 11 belong together. They form the second parenthesis in the prophecy, coming in between the sixth and seventh trumpet, as the first one came in between the sixth and seventh seal, and the third, between the sixth and seventh vial.

The "mighty angel," of whom we are first told in this chapter, is none other than the Lord Jesus Christ Himself. We saw Him in the form of an angel before the opening of the seventh seal, and here, before the sounding of the seventh trumpet, He appears again, as an angel.

The "cloud," the "rainbow," the "face like the sun," His "right foot upon the sea, the left on the earth," the "voice like a lion," and the "seven thunders," all proclaim His Personality.

The hour is rapidly approaching when the kingdoms of this earth are to be His Kingdom, and so John sees Him in the act of taking possession of His property (vs. 2), in the Bible way, viz, to "arise, go, and walk on," (Deut. 11:24; Josh. 1:2-4).

The "little book" held open in His hand is probably the book that Daniel was told to "seal up until the time of the end" (of the Gentiles),—Dan. 12: 4, 9. In that book is a foreview of the things that are to befall Daniel's people, Israel, in the last half of the "Seventieth Week." No wonder it was "bitter in John's belly," but "sweet as honey in his mouth," as he "ate it!" (vs. 9).

For as he read therein of the awful sufferings that would come upon the world, and upon Israel, during the times of the Antichrist, and during the times of the outpoured wrath of God, it was bitter to his soul; but when he read of the deliverances that were to come to Israel, and of the final victory of the Messiah, and the setting up of His Kingdom, the book was "as sweet as honey" to his taste! (See Ezek. 2: 8 to 3: 3).

When the "mighty angel" uttered His "lion-like" voice (Lion of the Tribe of Judah), John heard "seven thunders" respond to it. All the powers of heaven are in sympathy with His claims and the whole government of God is about to come into action.

John was about to write down what he heard the "seven thunders" say, but he was told to "seal them up, and write them

not." What they said has never yet been revealed. It is still a deep mystery. We may know it sometime, but not now.

Then the "mighty angel" takes an oath that "time shall be no longer," meaning "there shall be no longer delay." It is Christ taking formal possession of the earth and sea, and declaring that there shall be no longer delay in dispossessing the false claimant Satan!

"In the days of the voice of the seventh angel, when he shall begin to sound, the MYSTERY OF GOD shall be finished!" What is that "Finished Mystery?" Not the Church, for that was "finished" in the Rapture, (chapter 4).

The MYSTERY OF GOD is the mystery of why God permitted Satan to cause the Fall of Man and thus bring sin and misery and death into the world. How great has been that mystery! Evil had apparently triumphed; the heavens had been silent for a long, long time; Satan had been permitted to be the God of this age, deceiving the nations; and Israel, too, is included in this mystery.

And at last the time comes when the mystery of God will be completed, and the glorious good tidings of the prophets concerning Israel's blessing and the Kingdom will be fulfilled.

The further things that John is told in verse 11 he must "prophesy again," follow in the next chapters.

REVELATION 11

The events of this chapter are the first results of what we saw take place in the previous chapter. The climax of judgment advances rapidly.

The same "mighty angel" that handed John the "little book" to eat, now tells him to "rise and measure the Temple. Not Herod's Temple, for that had been destroyed some years previous when the Roman armies had besieged Jerusalem. This is a future Temple that is to be built at Jerusalem by the Zionist Jews in the last days of the Times of the Gentiles.

In that Temple the personal Antichrist will appear and claim divine worship (2 Thess. 2: 3-4), and there the "Abomination of Desolation" (Matt. 24: 15; Dan. 12: 11; Rev: 13: 14-15) will be set up.

This will not be the Millennial Temple described by Ezekiel (chs. 40-48), but the one the Jews will build on their return to Jerusalem, and which will probably be destroyed by the Earthquake that destroys the tenth part of the city (vs. 13).

Measuring is a judicial act. God is laying His lines, even

as men do when they are about to take possession of a property. Christ is about to claim His inheritance, and His first move is to claim His true believers in Israel. Those within the measuring lines, the true worshippers in the Temple, are to be marked off from the apostates in the "outer court." Read in connection with this, the second chapter of Zechariah, and the seventy-ninth Psalm.

The "forty-two months" are now mentioned for the first time in Revelation. They are identical with the "thousand two hundred and three score days," (vs. 2-3) and the "time times and a half a time" of Daniel's prophecy. It is the final three and one-half years of the Times of the Gentiles, the last half of the Seventieth Week of Daniel, the "Time of Jacob's Trouble," or the "Great Tribulation" period.

The "Two Witnesses" of verse 3 are two MEN; one is Moses and the other is Elijah. The miracles they perform proves this. They are to give a great testimony in Jerusalem during the "time of the end." They witness against the awful corruption prevailing at that time, and proclaim the glorious coming of the King of kings. These are the last of the Prophets.

They are the antitype of the "two olive trees" in the fourth chapter of Zechariah; Zerubbabel, a Prince of the Babylonian captivity, and Joshua, the High Priest. These two returned together from the Babylonian captivity, and worked together for the restoration and rebuilding of Jerusalem, in the face of fierce opposition from the enemy. Olive trees are feeders of the lamps. Through a golden pipe they empty the oil into the lamps, which give out their light before God. A glorious picture of the office of these "Two Witnesses," who will "let their light shine" in that dark day!

Notice that the "mighty angel" (Christ) calls them "My two witnesses." That was their business, "witnessing." First, on the Mount of Transfiguration (Matt. 17: 3); again at the resurrection of Jesus (Lk. 24: 4-7); and again at His ascension into heaven (Acts 1: 10-11); and last of all just prior to His return to the earth in power and great glory, in connection with the restoration of Israel, and the rebuilding of Jerusalem, and the setting up of the Messianic Kingdom, (Rev. 11: 3-12).

In the face of fearful opposition from the Satan-filled Antichrist, they prophesy for 1260 days, and are immune from death. But when their testimony is finished, they are slain by the Antichrist and their dead bodies outrageously treated by their elated enemies, who show their hatred by refusing to bury them, and by rejoicing over their death; sending gifts one to another and making merry because these two, who tormented them by their testimony and their plagues, are dead.

But their rejoicing will be short-lived, for at the end of three and one-half days the spirit of life will re-enter the bodies of the "Two Witnesses," and they shall stand upon their feet; and at the command of the voice from heaven they will ascend up to heaven in a cloud. This miracle will cause great fear to fall upon their enemies, who witness it, and the apostates who had ridiculed the idea of a physical resurrection from the dead and the translation of living saints to heaven, will have had demonstrated before their very eyes the truth of these two great facts. No wonder that a great fear fell upon them. The raised witnesses belong to the First Resurrection (Rev. 20: 4). (The First Resurrection and Translation is a "series;" not just "one;"—"each in his own order," or time, or band, or company! (1 Cor. 15: 23).

The fear and terror of these Jerusalem "Sodomites" becomes still greater when the whole city is shaken by a mighty earthquake. This great convulsion of nature causes a fourth part of the city to fall, and kill 7000 men. It marks the end of the second "woe." Those who escaped the visitation of wrath "gave glory to the God of heaven," but there is no true repentance; it is only inspired by fear.

The seventh trumpet and the third "woe" (vs. 15-18) brings us to the very end of the Tribulation and to the beginning of the Millennial Reign of Christ. It is Jerusalem's deliverance, and He who alone is worthy receives the Kingdom. All Heaven worships and rejoices. They had witnessed the awful opposition of men toward God, and are glad when they see the termination of it. The nations were angry (Ps. 2; Ps. 46: 6); His wrath came (Armageddon); the saints received their Millennial rewards; and righteousness triumphs at last!

Verse 18 covers the entire Millennium, and takes us on up to the Judgment of the Great White Throne in Chapter 20. Chronologically, at verse 18 we are as far along as in Rev. 20: 11-15. Chapters 4 to 11, inclusive, give us prophetic truth in its orderly sequence.

REVELATION 12

In chapters 12 and 13 the "Great Tribulation" of 1260 days is brought into prominence. As we have seen the seventh trumpet takes us right to the end. But now we are led back, and another parenthesis follows the sounding of the seventh trumpet. Chapter 12 is a parenthesis, and really begins with the 19th verse of chapter 11.

John is back again in heaven, and the Temple of God in

heaven being opened, he sees there the Ark of His Testament. The Ark contains the Covenant made with Israel. To Israel it was always the token of Jehovah's presence among them, and its appearance here is very significant. God is about to remember His covenant with Israel and take up the interests of His earthly people. The time for their national blessing is at hand, and so in connection with the appearance of the Ark there were lightnings, and voices, and thunderings, and an earthquake, and great hail. All of which are but the manifestations of coming wrath for the oppressors of Israel!

Chapters 12, 13, and 14 form a connected outline of events that have especially to do with Israel. Keep this in mind as you study them.

The sun-clothed woman, standing on the moon, crowned with twelve stars, and travailing in child-birth is the nation of Israel! "Of whom as concerning the flesh Christ came" (Rom. 9:5). See also Micah. 4: 10; 5: 2-3.

Some would have us believe her to be the Virgin Mary, but when Mary fled from Herod's wrath she took her child with her; this woman flees after her child is caught up to God. Others claim that this woman is the Church, and her child a class of overcomers who will escape the tribulation. But where in Scripture is the Church ever said to become a mother! No, she is not the church, nor the Virgin Mary, nor is she Mary Baker Eddy giving birth to Christian Science, as some would claim.

She represents ISRAEL. Here are a number of proofs from Scripture:

1. Israel is the "daughter of Zion," said to be travailing in birth (Mich 4: 10; 5: 3).
2. Israel is in a special sense the people clothed with the glory of Jehovah,—(Rom. 3: 1-2; Jno. 4: 22; Ps. 84: 11; Isa. 9: 2).
3. Israel is the people associated with the number twelve (tribes, patriarchs, apostles).
4. Israel brought forth the Messiah (Isa. 9: 6-7).
5. Israel was the "wilderness" people (vs. 6, 14). They were ever going to the desert as a place of refuge.
6. Israel's special guardian angel is Michael (vs. 7; cf. Dan. 10: 13, 21; 12: 1). Here Michael rises up in their defense during the Tribulation.
7. Israel was the nation to whom "eagles wings" were given (vs. 14; cf. Ex. 19:4).

Israel, clothed with the sun, is the glory of the "Sun of Righteousness" with which she is to be clothed in that glad Millennial Day (Mal. 4: 2), and the moon under her feet is

the waning of her old typical system. The twelve stars speak of her twelve tribes, planets now around the central sun.

Being clothed with the sun, she is a dispenser of light to all nations. See Rom. 3:1-2; Matt. 5:14-16; Isa. 9:2; Jno. 4:22.

The second "wonder," or "sign," that John sees in this chapter is a "Great Red Dragon," who, we learn in verse 9, is the serpent of old, the devil, Satan. His color is red, the color of blood, for he was a murderer from the beginning (Jno. 8:44).

He has seven crowned heads and ten horns, symbolizing the universality of his earthly dominion, and typifying the seven-fold perfection of his power. Satan is the "Prince of this world" (Jno. 12:31; 14:30; 16:11) and the "Prince of the Powers of the Air" (Eph. 2:2; 6:12). In the Tribulation the whole world will lie fully in the wicked one (1 Jno. 5:19).

The "stars of heaven" attached to the tail of the dragon are the angels that fell with Lucifer (Isa. 14:12; 2 Pet. 2:4; Jude 6).

John tells us that the "Dragon" stood before the "Sun-clothed Woman" ready to "devour her child" as soon as it was born. The record of Divine revelation from Genesis to Revelation is the tragedy of the Dragon attempting to do this very thing, but never coming to triumph! The twelfth chapter of Revelation is a summary and a historical review of this conflict from Abel to Christ.

Failing in his numerous efforts to prevent the birth of the promised "Seed of the Woman" (as Old Testament records show), Satan purposes to destroy Him as soon as He is born, and to keep Him from going to the Cross to redeem the world. To that end he prompted Herod through jealousy and fear to slay all the male children at Bethlehem under two years of age, but without success (Matt. 2:7-8, 13-16. His numerous other attempts on the life of the Manchild were likewise unsuccessful, and in due time Christ died for the ungodly, was buried, rose again from the dead, and returned to heaven ("was caught up unto God and to His throne,"—Rev. 12:5).

This throne is not Christ's throne, but the Father's, where He is now seated (Ps. 110:1; Rev. 3:21). The Intercessory work of Christ, our Great High Priest, in this exalted position, has made the Father's throne a Throne of Grace; but the day is fast approaching when it will be no longer a Throne of Grace, but a Throne of Judgment!

This present Christian Dispensation is the "Throne of Grace" period. It is not recorded in this twelfth chapter of Revelation at all. John is not dealing with the Church here, but with Israel, and having introduced the Woman, and telling of the birth of her Child and of His subsequent Ascension to Heaven, he jumps over

the gap, the Church period coming in between the sixty-ninth and the seventieth week of Daniel, and tells us in verse 6 of the flight of the woman (Israel) into the wilderness to escape the wrath of the Dragon and Antichrist in the last 1260 days of the Times of the Gentiles. (See also verses 13-17 of this chapter). The thirteenth chapter tells how he "makes war" with Israel, and the fourteenth chapter gives us the triumphant outcome of it all. There the Lamb has returned, and is standing on Mount Zion to bless Israel and to usher in the Kingdom!

He who came from Israel and who was rejected by His own, is nevertheless the Hope of Israel, her Messiah. Only in Him and through Him can the promises made to Israel be fulfilled. The fulfillment of these promises is preceded by great sorrows and tribulation, the travail pains which come upon Israel during the great tribulation, before He, whom Israel once disowned, is revealed as Deliverer and King. In the "Time of Jacob's Trouble" (Jer. 30:4-9), or the "Great Tribulation" (Matt. 24:21), Israel suffers as a woman in travail (Isa. 66:7-8). Then she "brings forth," and out of those sorrows (birth pangs) Jesus is "born" to her as her hope! (Zech. 12:10-14; 13:1-2; Isa. 9:6). And the red Dragon will do his most awful work during that period of tribulation, a work of hatred against the faithful seed of the woman.

Before the Great Tribulation begins there is to be "war in heaven," resulting in the expulsion of Satan and his armies from the "heavenlies," by the armies of heaven under the leadership of their Commander-in-chief, Michael, the Archangel.

Satan is not yet in "hell," as the common belief is with many. He is a King, and has a Kingdom; a great celestial potentate ruling over the powers of darkness of the Spirit world. His kingdom is in the aerial heavens (Eph. 2:2) and his position is so exalted that even Michael, the Archangel, dare not insult him (Jude 9). So mighty is he that man cannot successfully resist him without Divine help. (Eph. 6:10-18).

When he is cast out of the "heavenlies" there will be great rejoicing in heaven, but "woe" in the earth. Knowing that his defeat has been brought about by the elevation of the Manchild (Jesus) to the place of power he will concentrate his hatred and malice on the "Sun-clothed woman" (Israel), who had given birth to the Man child. The woman makes a rapid and safe flight to the wilderness where she will be kept and nourished for three and one-half years until the Dragon is bound and placed in the pit, (Isa. 26:20; 27:1; Rev. 20:1-3).

Baffled in his attempt to destroy the "woman," the Dragon, in his rage, will make war against the "remnant of her seed,"

the Israelites who have believed in Christ following the Rapture (Rom. 11:25-26). A relentless and remorseless war will be waged against them by the Antichrist because they will not commit idolatry by bowing the knee to the "Image of the Beast" (Rev. 13:15), and thousands will die a martyr's death.

REVELATION 13

Here we have a view of the Satanic powers operating during the Great Tribulation, the forty-two months; the Unholy Trinity consisting of the Dragon (Anti-God), the Beast (Anti-Christ), and the False Prophet (Anti-Spirit). They work together to stamp out all that is left of the truth on earth, and their combined efforts are directed against the godly remnant of Israel, and against the Gentiles who had been saved out of the great tribulation (Rev. 7:9-17).

John saw the Dragon standing on the seashore, and as he stood, a "Beast" rose up out of the sea having seven heads and ten horns, and upon his heads names of blasphemy, and on his horns ten crowns. It was a composite beast like unto a leopard, a bear, and a lion, and to it was given power, a throne, and great authority. This is the revived Roman empire, which will have over it a mighty leader, the Antichrist.

Read carefully the seventh chapter of Daniel in connection with this thirteenth chapter of Revelation. Daniel had seen Babylon, Medo-Persia, and Greece under the emblem of the lion, the bear, and the leopard, and then the Roman empire as a great non-descript dreadful beast with iron teeth and with ten horns. John sees this beast here like a leopard, with bear's feet, and lion's mouth. This revived Roman empire is an amalgamation of parts of the previous world empires; they are absorbed by it, and therefore the revived Roman empire will contain the different elements in one great monster. This Roman empire will be revived in the first part of the final seven years of the Times of the Gentiles, and its Ruler will be the Antichrist!

The seven heads represent the seven forms of government which characterized the Roman empire in the past. Five of them had existed previous to John's time; the sixth was in power in John's day, and the seventh is our present form of European nations, out of which will come the "eighth," the Antichrist's kingdom, represented by the ten horns, (identical with the "ten toes" of Dan. 2, and the "ten horns" of Dan. 7:7-8).

The revival of the Roman empire will startle the whole world

as they behold this great human power endowed with Satanic energy, openly defying God, and invested with royal power and world-wide authority. The Dragon (Satan) is worshipped, as is also the Beast (Antichrist), and for forty-two months they blaspheme God and make war with the tribulation saints (Israel).

The Antichrist is called by various names. In the Old Testament he is:

"The Assyrian."—Isa. 10:5-6; 30:27-33.
"King of Babylon."—Isa. 14:4.
"Lucifer."—Isa. 14:12.
"Little Horn."—Dan. 7:8; 8:9-12.
"King of Fierce Countenance."—Dan. 8:23.
"The Prince that Shall Come."—Dan. 9:26.
"The Wilful King."—Dan. 11:36.

In the New Testament he is:

"The Man of Sin."—2 Thess. 2:3-8.
"Son of Perdition."—2 Thess. 2:3-8.
"That Wicked."—2 Thess. 2:3-8.
"Antichrist."—1 John 2:18.
"The Beast."—Rev. 13:1-2.

He will be a "composite" man, a "superman." He will have the abilities and powers of the greatest rulers and generals and leaders of history. An irresistible personality, with superhuman wisdom and administrative and executive ability, he will pose as a great humanitarian and a friend of mankind. His reign is the Millennium counterfeited!

He will be the especial friend of the Jewish race, whom he will persuade that he is their Messiah and has come to usher in the Messianic kingdom. In this respect he is the fulfillment of the prophecy of Jesus in John 5:43. No such person has yet appeared on this earth, but the shadow of that great personality is here now! He is soon to be revealed, after 1 Thess. 4:13-18 is fulfilled. (cf. 2 Thess. 2:6-8).

The Second Beast of this chapter is a religious leader and teacher. In three places in Revelation he is called the "False Prophet,"—(16:13; 19:20; 20:10). Jesus had a foreview of him when He said, "There shall arise false Christs, and false Prophets, and shall show great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect,"—(Matt. 24:24). Notice how Jesus differentiates between "false Christs" and "false Prophets." This proves that the "Antichrist" (First Beast) and the "False Prophet" (Second Beast) are not the same.

The First Beast (Antichrist) destroys the bodies of men, while the Second Beast (False Prophet) destroys their souls.

The Second Beast is "like a lamb" (lamblike) and has "two horns," (Jesus, the true Lamb, has seven!). He makes no claim of being the Messiah, but, like all false prophets, he gains his followers by the smoothness and sweetness of his "lamb-like" ways.

He does "lying wonders," in imitation of the miracles of the "Two Witnesses," who will be doing their witnessing work at that time. It is the "strong delusion" of 2 Thess. 2:9-12. He is the counterfeit of the Holy Spirit, in that he does not seek to exalt himself, but the First Beast (Antichrist), and like the Holy Spirit's relation to Christ, he causes everybody to worship the Antichrist.

Another imitation of the Holy Spirit is seen in the fact that he has power to give life! (vs. 15). And counterfeiting the "sealing" of Christians unto the day of Redemption (Eph. 4:30), he "seals" the followers of Antichrist unto the Day of Perdition! (vs. 16).

The False Prophet then commands the people to make an "Image of the Beast." (Also perhaps small images, so all can have one in their homes to worship!). This is further proof that the First Beast is the Antichrist.

It is a strange weakness of mankind that they must have some VISIBLE God to worship;—like the Children of Israel. for instance, in Ex. 32:1-6. Satan knows that fact only too well, and so he inspires the False Prophet to order the making of the Image of the Beast for the purpose of worship. He also gives the False Prophet power to give LIFE to the Image, and cause it to speak, and to demand that all who do not worship it shall be put to death. Doubtless Spiritualism will have a part in this, the "lying spirits" speaking through this living, speaking automaton even as they often do through human mediums.

This is the antitypical fulfillment of the third chapter of Daniel. The Times of the Gentiles began with Image worship, and will end with Image worship. And as there were loyal and true children of God in the beginning, who refused to bow down and worship the Image, and who suffered martyrdom, so there will be in the end. Many will choose to escape the bitter persecutions of the Antichrist by accepting the "Mark of the Beast," the "Brand of Hell," but many others will deliberately choose the "Mark of God," and martyrdom rather than to compromise with the Devil! How strikingly the words of the Prophet Isaiah (Isa. 9:15-16) fit in here.

The number of the Beast is 666. What that means nobody knows as yet. These numbers have already been applied to six hundred and sixty-six different leaders, from Nero to the Romish

Popes, none of whom turned out to be the Antichrist. The Catholics claim to find it in Luther's name. But it is all guesswork, and it is much more profitable to give ourselves to the business of soul winning rather than to speculation regarding the Antichrist and his number. It is a comfort to know that it is only the "number of a man," and not God!

REVELATION 14

This chapter is the Lamb's answer to chapter 13. The manifestation of the Antichrist is met by the manifestation of Jesus Christ! The glorious Millennial Day chases away the blackness of the Night of Man. This glorious manifestation is fully revealed in the nineteenth chapter. Here it is anticipated. The Lord will answer the prayers of His persecuted Israel and deliver them by His personal coming out of the opened heaven.

The scene here in verses 1-5 is a preview of the Kingdom. The "Lamb standing on Mount Zion" is the fulfillment of Ps. 2:6. "Zion" is the city of David (Jerusalem), see 1 Kin. 8:1; Isa. 24:23; Jer. 3:17; the place where Christ will stand with His ransomed ones when He comes to reign (Isa. 35:10). These ransomed ones, the 144,000, are the same ones we saw in the seventh chapter, and are the symbolical number representing the "all Israel" who will be saved by the coming of the Deliverer out of Zion (Rom. 11:26). They are the "first fruits" of the Kingdom Age, brought safely through the Tribulation, and are seen as the "redeemed from the earth." In chapter seven we are told of their "sealing," and in this chapter we find that the "seal" is "the Father's name," God's pledge of protection, which is here verified.

"Mount Zion" connects them with the promises made to Israel, and the throne of David. In due time the Lamb, Israel's Messiah, will take possession of the city where He was crucified, fulfilling the inscription on the Cross, "King of the Jews," and will have with Him then a special company of Israelites redeemed out of the Tribulation.

These 144,000 are not the Church saints of the present dispensation, who will be gathered to Mount Zion the Heavenly Jerusalem (Heb. 12:22-23), for the "elders" (the Church) are mentioned in verse 3 as distinct from the 144,000.

The "harpers" (vs. 2) were seen and heard by John as being up in heaven. They are the Tribulation martyrs of chapter

6:9-11 and chapter 15:2-4, and their song is a double song, the "song of Moses" and the "song of the Lamb" (15:3). This song is the victory song sung by the Israelites at the Red Sea (Ex. 15:1-21). Every word of it is Israelitish, not Christian. It is quite different from the song of the Church, in Rev. 5:9-10. No one but Israelites could sing this new song (vs. 3). Only those who passed through the sea of Tribulation could enter into such a song. The Church could no more sing it than could angels sing the Redemption Song of the Church!

The characteristics of the 144,000 are given in verses 4-5. They did not defile themselves with the corruptions and idolatries of the woman, the great harlot, Babylon, and her daughters, the godless and Christless religious world systems of the last days (Rev. 17:1-6). They kept themselves from spiritual fornication, and utterly repudiated the "lie" and "delusion" of the end time (2 Thess. 2:11; 1 Jno. 2:22).

Next John sees an angel flying in mid-heaven having the "eternal good tidings" (A. R. V.) to preach to the earth dwellers and the nations. This is not the preaching of the Gospel during the Church Dispensation, but it is the "Good News of the Ages," that has been proclaimed from Eden down by Patriarchs and Prophets, the Gospel of the Kingdom announcing God's purpose to set up a literal, political, Israelitish Kingdom on this earth over which Jesus the Messiah shall reign.

The preachers are the faithful remnant of God's earthly people, Israel, (sympolized by the "angel"). In chapter 7 we saw the result of the preaching of this message in the last days, the gathered multitude coming out of the great tribulation, while here the nature of the message is given (vs. 7-12). It bears a special application to the final days of apostasy and judgment, and is a call to repentance in view of the consummation of events. And the nations who hear and turn to God will enter the coming Kingdom. Read the 96th Psalm in connection with this.

Verse 8 is an anticipative announcement of what will also happen as the great tribulation nears its close. It is the advance announcement of Babylon's fall. The particulars are not given here, but are given in chapters 17 and 18.

Verses 9 to 12 are also a part of this last great message. It is God's final message to men; the last effort to pluck souls from the wrath about to fall. There is a fearful warning here for the worshippers of the beast.

Verse 13 is a comfort for those who refuse to worship the beast, or to take his mark. They become martyrs. "From henceforth" means during the tribulation when the great persecution goes on. Many will refuse to compromise with evil in order to

preserve their lives, and will "die in the Lord." Better to live and reign with Christ a thousand years than with the Antichrist three and one-half years! What a contrast between the "blessed dead," and those who have the "mark of the beast." The former will "rest from their labors," while the latter shall have "no rest day nor night," (vs. 11).

Verses 14-20 is the vision of Armageddon. For a better understanding of the harvest and the vintage read Isa. 63:1-6; Joel 3; Zech. 12-14 chs. This is a harvest of vengeance, not of the saints. The Church is not in the scene. Rev. 19:11-21 is anticipated here.

REVELATION 15

Chapter 15 and 16 belong together, and form one connected vision of the final scenes of judgment. God would have us consider in detail the great final manifestations of His wrath upon an apostate world. But before these seven angels go forth and pour out the vials of wrath upon the wicked, the gathering clouds are for a moment parted and we again see the martyrs of chapter 14:2-3 worshipping in glory.

Here we are told of their victory and their song. The "Song of Moses" (see Deut. 32:1-43; Ex. 15:1-18) is the song of an earthly deliverance, and the "Song of the Lamb" concerns a spiritual deliverance. They are redeemed by power and by blood!

Verses 5-8 pictures a wonderful sight. The Temple in heaven is opened, where the Ark of the Covenant has already been seen (ch. 11:19). Faithful to that covenant, in which Israel and the earth are together to be blessed, God is at last now to fulfill His promises and vindicate His great name (Ezek. 36:21-23).

Out from the Temple come forth the seven angels having the seven last plagues. They are clothed in pure white linen and girded at the breasts with golden girdles, symbols of the righteousness of God, which is to be avenged upon those who refused it. To each of them is given a golden vial full of the wrath of God, and then the Temple was filled with smoke. Behind that smoke is the fire of judgment (Ps. 18:8; Ex. 19:18; Isa. 6:4). And no man was able to enter into the Temple after that until the seven plagues of the seven angels were fulfilled. No more interceeding for sinners; no more delay; the long-suffering patience of God is ended!

REVELATION 16

The great voice commands the seven angels to go on their way and to empty the vials upon the earth (Ps. 69:24). The entire world is affected by these judgments, for the whole world is guilty before God. These plagues are literal, and seem to be repetitions of the plagues of Egypt in the days of the deliverance of Israel from the hands of Pharaoh.

The first vial poured out produces a grievous sore upon the worshippers of the beast. It is a repetition of the sixth Egyptian plague (Ex. 9:8-12), and is a fulfillment of Rev. 14:9-11. The sore will be the external manifestation of the internal corruption and vileness of the beast-worshipping apostates, with great agony and suffering connected with it.

The second vial is poured out into the sea (cf. Rev. 8:8; Ps. 105:29), and the sea became blood. This is not the blood of sailors and marines slain in some great naval battle, but the waters of the sea becoming corrupt as the blood of a dead man and killing the creatures of the sea. If the sea typifies the nations then possibly this has reference to the continued carnage and bloodshed which will characterize the final history of the times of the Gentiles.

The third vial affects the world's supply of drinking water, which becomes blood (see Ex. 7:19-21). The apostates denied the blood, sneered at it as the Unitarians and Christian Scientists do in our own days, and now they must drink blood to quench their thirst! They have to taste the vileness and bitterness of their apostasy (Ex. 32:20). Retribution!

The fourth vial is poured upon the sun and men are scorched with a great heat. It is the time spoken of by Malachi, "the day that shall burn as an oven" (Mal. 4:1). See also Isa. 24:5-6. Instead of repenting, men blaspheme God; an evidence of their hopeless condition.

The effect of the fifth vial is to darken the kingdom of the beast. It is God's answer to the boast in chapter 13:4. The throne and kingdom of the blasphemous beast is deluged with wrath. Satan's false Millennial "light" becomes darkness, and men gnaw their tongues for pain, and to keep themselves from uttering a prayer to God.

This is a repetition of the ninth Egyptian plague (Ex. 10:21-23). See also Isa. 60:2; Joel 2:2, 31; Mk. 13:24.

The sixth vial dries up the River Euphrates, and prepares the way for the kings of the East. It is the consummation of chapter 9:14. The Euphrates has always been a formidable boundary

between the nations east and west. For a thousand miles it runs deep and wide, and thus has been a great hindrance to military movements. Here it ceases to be a barrier, making a passage for the invading hordes who will gather themselves together to the great day of battle against the Lord's hosts. Read the following prophecies regarding this: Ezek. 38 and 39 chapters; Joel 3:2, 9-13; Isa. 11:15:

There is also another purpose in view, which will benefit Israel at this time. See Isa. 11:11-16; Isa. 50:10-11; Zech. 10: 10-12. The Red Sea was dried up for Israel's first deliverance (Ex. 14:15-31), and the River Jordan likewise so they could enter the Land of Promise (Josh. 3:13-17), and in the days of their second and final restoration the River Euphrates will be dried up to facilitate their return.

Is it not a most significant fact that there was a drying up of the River Euphrates in connection with the downfall of ancient Babylon, and in connection with the return of Israel from the Babylonian captivity, as also there will be another drying up of the River Euphrates in the last days in connection with the destruction of modern Babylon and the second restoration of Israel!

Verses 13-16 give us another parenthesis. Just as we had a parenthetical vision between the 6th and 7th trumpet, so we have one between the 6th and 7th vial.

Three unclean frog-like spirits come forth out of the mouths of the Unholy Trinity, the dragon, the beast and the false prophet. These are sent out on a miracle-working ministry, resulting in the gathering together of the armies of the kings of the earth for the battle to crush out the effort to establish the Kingdom of Christ on the earth. Chapter 19 tells us what will happen to them, (19:11-21).

To these men thus preparing for this last war Christ gives a final warning and exhortation. (vs. 15). This is not His coming at the Rapture, but at the Revelation, when He comes down to the earth with the armies of heaven on white horses to the Battle of Armageddon. The Rapture of the Church had taken place at least seven years previously.

The pouring out of the seventh vial marks the point where the end will be reached. A great voice announces, "It is done!" It is the same voice that cried, "It is finished," announcing from Calvary's Cross the fact of the end of judgment for believers. Here He announces the end of earth judgments upon unbelievers.

The seventh vial is poured into the "air." This is the abode of Satan, the "Prince of the Powers of the Air," (Eph. 2:2). Satan is to be cast out of heaven and his power and dominion

dealt with in wrath. He is doomed for the pit, and the Lake of Fire.

The great earthquake that follows will be the greatest that this world has ever seen. It is foretold in Zech. 14:4-5. It is the hour of collapse, when the smiting stone of Daniel 2 does its crushing work. The whole earth will feel the shock, and the cities of the nations will fall, including Jerusalem, which will be divided into three parts. Isa. 2:19-21 will be fulfilled.

At that time there will fall upon men a "great hail," each stone weighing about 100 pounds. It will be a repetition of the seventh Egyptian plague (Ex. 9:13-25). God has time and again used hail as a weapon of destruction. See Josh. 10:11. And just as the law of Israel required the stoning to death of the blasphemer (Lev. 24:16), so here the blasphemers of the end time shall be stoned to death from heaven!

This is the hail that shall "sweep away the refuge of lies" (Isa. 28:17-18). Amidst unparalelled convulsions of nature, the Lord comes! The 19th chapter of Revelation furnishes us with the particulars.

REVELATION 17

Chapter 19 properly follows chapter 16, for the judgments of the seventh vial having finished the wrath of God at the end of chapter 16, we are next told of the great rejoicing in heaven over the fact that Babylon had been judged, and the blood of the servants of God had been avenged (19:1-2). Following this we are told of the rejoicing because the "marriage of the Lamb is come, and his wife hath made herself ready" (19:6-7).

But before we are permitted to see the true Church with the Lamb in Glory, we are taken aside and given a vision of the false church. This is the vision of chapter 17.

The Apostle Paul calls the Church of Christ a "mystery" (Rom 16:25; Eph. 3:3-6). That Christ is to have a Bride (the true Church) is a mystery that was revealed to Paul; that Antichrist is to have a Bride (false church) is a mystery that was revealed to John the Revelator.

Both are called a "city;" New Jerusalem, Christ's Bride (Rev. 21:9-10), and Babylon, Antichrist's bride (Rev. 17:18). Not the "city," but its inhabitants are the bride; they are either followers of Christ, or of Antichrist. And just as Christ has "gone to prepare a place for His Bride" (Jno. 14:1-3), so Antichrist will prepare a place for his bride!

The description of the Antichrist's bride, Babylon, and the details of her overthrow and complete destruction, are seen in the 17th and 18th chapters of Revelation. In these two chapters she is seen as a great world-wide ecclesiastical, political, and commercial system, and her dwelling place, from where she exercises authority is a great city, presumably the seven-hilled city, Rome.

Rome was the great center of the old Roman empire, and Rome will once more become the center of the revived Roman empire, from whence the woman pictured in this chapter will exercise her authority.

In the first part of the chapter she is called the great whore, Babylon. She represents the Papal system in its final power and control in the world. When the true Church is raptured, the Papal system, the Roman Catholic "church," will see a great revival. The temporal power she once had, and lost, will be restored to her. Her revival will accompany the revival of the Roman empire. Already there is a strong tendency in Protestantism towards a union with Rome and the production of a great "world-church." From late press dispatches we learn that a good part of the "Church of England" is ready to unite with Rome, and leading Protestant preachers both in our own country and abroad have also said that Christendom should soon unite and acknowledge Rome. It is surely coming. The "Mother of the Harlots" will soon be joined by her returning "daughters!"

This final great apostate religious system will be composed of the followers of all false religions, and the kings of the earth yield themselves to her spiritual fornication. She rides upon a scarlet colored beast, which is the revived Roman empire. She becomes identified with that empire. She is clothed in purple and scarlet, and decked with gold and precious stones and pearls. These colors are the colors of the Papacy, and the gold, precious stones and pearls hint at her enormous wealth and dazzling glory, so attractive to the natural man. Her golden cup, full of abominations and filthiness speaks of her impurity in doctrines and practices.

Her shameless character is written upon her forehead,—"Mystery." It is the counterfeit of the NAME written on the forehead of the Israel of God (Rev. 14:1). And we are told that she was drunken with the blood of the saints, and with the blood of the martyrs of Jesus. The "saints" here mentioned are the early Christian martyrs, victims of the bitter persecutions of Pagan and Papal Rome, and in the days of the "Inquisition," while the "martyrs" are the martyrs of Antichrist's time, during the Great Tribulation of the last days of "Gentileism."

As all this was shown to John it caused him to "wonder with

a great wonder," as the truth of it all began to dawn upon him. For he realized that he was witnessing the revival and return of that abominable "Babylonian Cult" which originated in the days of Nimrod and the Tower of Babel (Gen. 10:8-10; 11:1-9).

From ancient history we learn that the founder of the "Babylonian Cult" was Semiramis, the wife of Nimrod. This "Cult" had its priests, its secrets, its mysteries, and idolatries, and the Tower of Babel was built as a rallying center for its worship.

When the people were scattered from the Tower of Babel, the poison of this unclean, abominable system was scattered world-wide. Semiramis gave birth to a son whom she declared was "virgin-born," and was the promised "Seed of the woman" (Gen. 3:15). The devotees of the "Babylonian Cult" then began to worship this mother and babe, and called her the "Queen of Heaven." Thus, away back there was the beginning of the "Madonna and Child" worship! Images of the "Queen of Heaven" with the babe in her arms are found in ancient ruins everywhere.

One of the names of this spurious "virgin-born" child was "Tammuz," whose worship on the part of backslidden Israel called for such a strong protest in Ezek. 8:14. The women "weeping for Tammuz" were observing the forty-day fast of the Babylonian Cult, which was held prior to the great festival of "Istar," a feast celebrating the supposed return from the dead of Tammuz, who was reputed to have been killed by a wild boar, and afterward brought back to life miraculously. In connection with this they held the egg as sacred, depicting the resurrection. Now we can understand where "Lent," and "Easter," and the "Easter Egg" came from! Also the "offering of round cakes to the Queen of Heaven" (Jer. 7:18; 44:15-19).

Included in the mysteries and worship of this cult were priestly absolution, holy water, the doctrine of purgatory, the ministry of "vestal virgins" (nuns!), the observance of "Good Friday" and "Ash Wednesday," etc. Also the "sign of the cross" was sacred, coming from the first letter of Tammuz' name, and being used in the Babylonian mysteries by the priests for magic purposes. The "sun-god" was their life-giver, which explains Ezek. 8:16. Israel got mixed up in all this through Jezebel, the heathen queen wife of Ahab. The worship of Baal was the Canaanitish form of the Babylonian sun-worship. It was from this Mystery religion that Abraham was called to be the Father of the Faithful. How great was the fall of his descendants!

The Old Testament has so much to say concerning the worship of Ashtoreth and Tammuz. These were the deities of the Phoenicians; called by the Egyptians Isis and Horus, and by

the Greeks Aphrodite and Eros, and by the Romans Venus and Cupid. All come from the mystery cult of Semiramis and Nimrod; only the names differ as the languages differ.

The origin of "Christmas" can be traced back to this Babylonian Cult, also. Read Jer. 10:3-4. The evergreen tree was the symbol of Tammuz. It was set up in honor of his birth, at the winter solstice, December 21, the shortest day of the year. Then a boar's head was eaten, in memory of his conflict with a boar, and a yule log was burned with many mysterious observances. British people especially, still observe these customs annually.

December 21 is the shortest day of the year, and not until December 25 does the day begin to lengthen; which day the Babylonian Cult devotees celebrated as the birthday of the sun-god. Afterwards the birth day of the sun-god became the birth day of the Son of God, with Christmas trees, ornaments, presents, round cakes, boar's heads, yule logs, etc! Rome is responsible for this, as we shall see shortly, and the Protestant world has unconsciously fallen into line with it. It is more than probable that Jesus was born in April, rather than on December 25. This would harmonize with the typical "lamb," of Ex. 12:5, which was a "year old" in the month of Abib or Nisan (March-April), the first month of the year in Israel Ex. 12:1).

The city of Babylon, in the days of Nebuchadnezzar, was the center of this Babylonian Cult worship, and when Babylon and its temples were destroyed the priests of this cult fled with their heathen sacred vessels, and images, and paraphernalia to the city of Pergamos, which became the "place of Satan's throne" (Rev. 2:12-13). From Pergamos they afterward moved to Rome, which has continued to be its headquarters to this day!

When Christ came into the world the "mystery of iniquity" was everywhere holding sway, and strongly opposed His work, as well as the work of the Apostles and the early Church (2 Thess. 2:7; 1 Jno. 2:18).

Pagan Rome was the lineal successor of Babylon, followed by Papal Rome, which absorbed the Babylonian mysteries and grafted them on to Christianity!

In the last days the Rome of the beast will be the seat of the revived Satanic system, and the "mystery of iniquity" in its final form, a religious confederacy which will for a while "ride the beast, i. e., dominate the civil power of the Antichrist's empire. For a short time only will this woman ride the beast. Her fate is told in the 16th verse of this 17th chapter. It is God in His righteous judgment who decrees her desolation in this way. The "ten kings" of the federated kingdom, finding their power curtailed by this Cult system will "hate the whore," and strip her

of her gorgeous apparel, confiscate her wealth, and burn her churches and cathedrals with fire.

This will occur at the time the worship of the beast is set up, for Antichrist in his jealous hate will not permit any worship that does not center in himself.

There is nothing puzzling about the statements of the interpreting angel in verses 8-13 of this chapter. It is simply a synopsis of the whole history of the Roman empire. It finally died, but its "death stroke was healed" (Rev. 13:3). It had passed through five forms of government; number six was in power in John's day; number seven is our present League of Nations, out of which will come number eight, the Antichrist's empire.

The ten horns in verses 12-13 are ten kings. They correspond to the ten toes on Nebuchadnezzar's image, and the ten horns of Dan. 7:7. These ten kings give their power and strength unto the beast, and together with him they go to make war with the Lamb, seeking to prevent Him from setting up His universal Messianic kingdom. Armageddon decides their awful fate and ends forever their career!

REVELATION 18

Babylon is now seen under another aspect. In chapter 17 we have the religious center of Rome and her wicked idolatries, while here is this chapter we have the whole system of apostate Christendom in its social and commercial aspect, the so-called "Christian civilization" in its final apostate condition and doom.

In other words, having been told of the destruction of Ecclesiastical Babylon we are now to learn of the destruction of Political Babylon. A godless government destroys a Christless church in chapter 17, but in chapter 18 God Himself dethrones this godless government.

A strong angel comes down to announce her doom and to lay bare her inner and most awful corruption. This angel is probably the Lord Himself, this being His third manifestation in that role. In chapter 8:3 we saw Him in His priestly dignity; in chapter 10:1, in His royal dignity; and here as the herald and executor of the vengeance of God upon Babylon.

Babylon had now become the "habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird." The mustard-tree parable of Matt. 13:31-32 points out this also. The nations drank eagerly her cup and the kings of the earth committed fornication with her. And with the system

there was connected great commerce; merchants through her became rich. From all this God calls his own true people to "Come out of her."

The destruction of Babylon will be sudden and without warning. A fearful storm will sweep over it. The lightning and thunder will be incessant. The city of Rome, its metropolitan center, will be set on fire and a great earthquake will shake it from center to circumference. As her smoke is to arise forever and ever (ch. 19:3) it is possible that the proud city will be destroyed by volcanic action, and where the seven-hilled city once stood there may be instead an immense crater, testifying throughout the Millennium of God's righteous retribution. In view of the volcanic conditions on the Italian peninsula this is more than possible.

Great and universal lamentation follows the destruction of this great world-system. Kings, merchants, shipmasters, sailors, and exporters and importers all are seen mourning, weeping and wailing over their great loss. The world's greatest panic has occured, and the rich men weep and howl for the miseries that have come upon them (Jas. 5:1-5; Zeph. 1:11, 18).

But the heavens will rejoice over it all for God will have rewarded her double according to her works, and Babylon will be no more!

REVELATION 19

We now reach the great climax of this wonderful book. The seven years of darkness, apostasy, and tribulation are about over. Man's day is ended. The judgments of the seals, the trumpets, and the vials have come to pass. The great nations formed their confederacy, with Satan's man at its head. Then came the two phases of Babylon with all its horrors. In the midst of all this the faithful remnant of Israel gave their testimony. Many were martyred, but their preaching resulted in salvation for a great multitude. Now the climax of lawlessness is on, and vast armies surround Jerusalem. The nations rage, and Satan's power is at its height; and when they see the armies of heaven coming in the sky they send up their aeroplanes to meet them and prevent them if possible from coming down to earth. Then the "smiting stone" falls upon them, and the Son of Man takes His Kingdom!

The triumphant outcome of this great climax brings forth a four-fold shout of "Hallellujah!" from the tribulation martyrs, the redeemed Church, the four beasts, and the whole redeemed company of Old and New Testament saints. They shout, and

rejoice, and worship God for the victory of Redemption, for the fall of Babylon, and because the marriage of the Lamb has come.

The marriage of the Lamb is the consummation of Christ's joy. His bride had been chosen for Him before the foundation of the world (Eph. 1:4). She is the Church of the New Testament, the body and the bride of Christ, His nearest, and dearest, and most beloved; the "Pearl of Great Price" for whom He sold all He had that He might possess her! When that marriage takes place Heaven and Earth will be united in a never-again-to-be-broken bond! It will be the greatest of all royal and international weddings, and one which no divorce or separation can break. Hallellujah!

We are told in vs. 7-8 that "his wife hath made herself ready," and was granted permission to be "arrayed in fine linen, which is the righteous acts of saints" (A. R. V.). What does this mean? How can the Bride of Christ, composed of redeemed people from a disowned and outcast race, make herself ready? and how can she array herself in a garment composed of the righteous acts of the saints? Did not the grace of God clothe her with the "robe of righteousness and the garment of salvation?" (Isa. 61:10), and is not this salvation robe Christ Himself? (1 Cor. 1:30; Phil. 3:8-9).

Yes, that is all true enough, but she needed something else. She needed not only imputed righteousness, but also imparted righteousness. Which is all the blessed results in life and service produced by the Holy Spirit, the righteousness of good works. These works of righteousness, or righteous acts, will be tried by fire at the Judgment Seat of Christ (1 Cor. 3:12-15), and having stood the fiery test they will merit the rewards and approval, and be found unto praise and honor and glory at the appearing of Jesus Christ (1 Pet. 1:7). And these shall make up the beautiful wedding garment in which the Bride shall be clothed. The saints of God who are now keeping "busy for Him and His Kingdom interests" are thus engaged in filling their spiritual "hope chest." They are not only engaged in weaving their "wedding garment," but also their character and fitness for Kingdom service is being determined.

"And blessed are they that are called (bidden) to the marriage supper of the Lamb." Who are these invited guests? Surely not the Bride, for the bride is not invited to her own wedding! No, these invited guests will be the Old Testament saints, and the blood-washed multitudes saved out of the great tribulation. Thus will be gathered together the "saints of all ages," who have been redeemed by the Blood of the Lamb, and in addition to these honored guests there will be present as specta-

tors countless multitudes of angels! What a wedding! Reader, are you going to be there?

After the wedding the Heavenly Bridegroom will take His Bride on a wedding trip back to the old home of the Bride, back to this earth where He was despised and rejected, and where He suffered, bled, and died to redeem her with His own precious blood. Then He will set up His Messianic Kingdom and rule and reign in righteousness over the nations of the earth for a thousand years, and His Bride, the Church, shall reign with Him. A thousand-year "honeymoon!" Hallelujah!

In verses 11-21 we have the vision of Christ's coming in power to put down all authority; coming to judge and make war. What a host of prophecies will be fulfilled then! See Ps. 2; Ps. 45, 46, 47, 68, 90; Isa. 11, 24, 25, 26; Isa. 63, 65; Dan. 2:44-45; Dan. 7:9-14; Joel 3; Habak. 3; Zech. 14; Mat. 24:29-30; Acts 1:11; 2 Thess. 1:7-10.

Out of the opened heavens he comes forth, riding upon a white horse. On his head are many crowns, and out of his mouth proceeds a sharp sword. With eyes of fiery flame, and garments dipped in blood, he comes forth to conquer, and accompanying him are the armies of heaven, composed of saints (Jude 14) and angels (Matt. 25:31). In connection with the latter part of verse 15 read Isa. 63:1-6, where the old Prophet Isaiah has the same vision that John is describing in this 19th chapter of Revelation, and also in the 14th chapter (Rev. 14:14-20). See also Isa. 34:1-8.

What a contrast between this "white horse rider" and the one in Rev. 6:1-2! The one in the 6th chapter has a bow in his hand, but no arrows (ammunition); the one in chapter 19 wields a sharp sword. The former is given a crown (made a king) while the latter has "many crowns" (universal dominion). The former rider is not named, but the latter bears the name, "Faithful and True," besides the unknown name of mystery, as well as "The Word of God," and "King of Kings and Lord of Lords." It is easy to see which is the counterfeit and which is the genuine Christ!

The battle of Armageddon is described in the next verses. In anticipation of it the carrion birds of prey are summoned to eat the flesh of the slain horses and men. This is done to avoid pestilence resulting from corruption of dead bodies. The complete downfall of boasting mighty men is here depicted. In vain will the forces of Antichrist attempt to make war against Christ and His hosts. The slain of the Lord will be many (Isa. 66:15-16). See also Ezek. 39:17-20.

The battle is not long. One mighty blow and it is all over.

The stone falls (Dan. 2) and the dominion and misrule of the Gentiles ends. The beast and the false prophet are taken captive and cast alive into the Lake of Fire, and their armies are killed, perishing miserably (see Zech. 14:12). Then follows the "great supper of God," the partakers thereof being "all the fowls that fly in the midst of heaven," buzards, vultures, eagles, etc., who will gorge themselves with carrion.

How different is this supper from that other great supper spoken of in Luke 14:15-24. The one is the awful judgment supper for the apostates and rejectors of the Gospel of the Grace of God, while the other is the blessed supper of love and grace, provided for lost sinners by Him who loved us and sent His Son to be our Saviour and Redeemer. All who believe and are "born again" may partake of the Gospel Supper, but the unbelieving must attend the other! Reader, which one are you going to?

REVELATION 20

Satan, who had incarnated himself in the Antichrist some three and one-half years previously, now suddenly removes himself from that abode just before the Antichrist is taken captive and cast alive into the Lake of Fire. Then comes the hour for his disposing, and an ordinary angel is sufficient for the occasion. He is bound with a great chain and cast into the bottomless pit and a thousand-year time lock turned on his cell door. He is not cast into the Lake of Fire at this time, to keep company with his other two evil associates, the beast and the false prophet, because God has further use for him at the end of the thousand-year period.

The dethronement of the "god of this world" results in the enthronement of earth's rightful King, the Lord Jesus Christ. And so the next thing John sees is the reign of Christ and His saints for a thousand years (vs. 4-6). Two separate companies of believers are mentioned in these verses as living and reigning with Christ: 1. The entire company of the redeemed Church, that raptured company whom we have previously seen in glory in chapters 4 and 5. Then comes the martyrs, the tribulation saints who were slain for refusing to worship the beast and his image, and because they would not take his mark on their foreheads or in their hands.

These two companies "lived," that is, they were dead but lived again, which means that they were raised from the dead! Both companies are "first resurrection saints." In verse 5 another

company is mentioned, called "the rest of the dead," who are not to live again (raised from the dead) until the thousand years are finished. These are the "wicked dead," and thus it is very clear that there are to be two resurrections of the dead, one of the righteous, and one of the wicked, with a thousand years between the two. This makes clear the meaning of the following Scriptures: Acts 24:15; John 5:28-29; Lk. 14:13-14; 20:35-36; Phil. 3:11 with Heb. 11:35.

"Blessed and holy is he that part in the first resurrection," says John, "on such the second death hath no power." At the first death the spirit and soul are separated from the body, to which they are reunited at the resurrection. This is true of both the righteous and the wicked alike. But the wicked after they have been resurrected and tried at the Great White Throne Judgment are sentenced to die again! The Lake of Fire is the second death! (vs. 14). Thank God, the second death has no power over the righteous! (vs. 6). Reader, if you are not "born twice," you will die twice! (Jno. 3:3).

Six times in the first seven verses of this twentieth chapter we are told of the thousand years of earth's jubilee. It is generally called the "Millennium," from two Latin words "mille" (1000) and "annum" (year). The term, "Millennium," is not found in the Bible, but the doctrine is. The better and more Biblical word is "Kingdom." This promised Age of glory and blessing is prophesied many times in Scripture. See 1 Cor. 15:25-27; Ps. 72:7-8; Isa. 2:4; Isa. 65:25; Num. 14:21; Habak. 2:14; Isa. 6:3; and others.

This is the "Stone Kingdom" of Dan. 2:34-35, the one spoken of in Matt. 25:34, and in Dan. 7:13-14. See also Lk. 1:30-33, and note the 7 "shalls," four of which were literally fulfilled, as will also the remaining three.

The form of government will be a Theocracy, the rule of God in the person of His Son Jesus Christ, and the seat of government will be at Jerusalem, the "city of the great King" (Matt. 5:35, Isa. 60:14). Micah's prophecy (4:2) will be fulfilled, and the whole earth will be full of His glory, an increase and a blessing which no pen can describe.

But this wonderful state is not to continue permanently, as verse 7 of this chapter indicates. At the end of the thousand years there will be many on earth who have never been subjected to Satanic temptations, and God in His wisdom sees fit that they too should be tested and tried, as have all others of the human race in ages and dispensations past. So Satan is loosed from his prison, and despite his long imprisonment he is not reformed, but all the more malignant. He is still Satan, the arch-enemy of both God

and man, and man is still man, and still "prone to wander" from God! The test occasioned by the release of Satan from the bondage of the pit proves this (vs. 8-9). Those whom he deceives and persuades to follow him in another attempt to overthrow the righteous government of God are those who have been rendering "feigned obedience" to the King during the rule of the iron rod. See Ps. 18:44; 66:3; 81:15 (marginal readings). The end of this mad undertaking is seen in verses 9 and 10. God acts suddenly; a swift and awful judgment overtakes these anarchists; not one is left ,and the earth is completely purged of evil-doers. They go to the "place prepared for them," as surely as the righteous go to the "place prepared for them!" (cf. Matt. 25: 41 with Jno. 14:2).

In the closing verses of this chapter (11-15) John tells us of the Judgment of the Great White Thone. This is not a "General Judgment," for there is no such thing in the Bible. The Church is not in this Judgment, nor is Israel, for both had already been judged. The Judgment of the Church took place at the Judgment Seat of Christ (2 Cor. 5:10; 1 Cor. 3:11-15), and Israel was judged during the "Tribulation" period, and the Nations were judged when the Son of Man came in His glory and sat on the throne of His glory (Matt. 25:31-46).

The Great White Throne Judgment is a Judgment of the dead only; no living people are there at all. John sees them standing before the Throne. Books were opened and another book was opened, the Book of Life. "And the dead were judged out of those things which were written in the books, according to their works." The "Recording Angel" has kept a faithful record of every person's life, and all will get a square deal. The sinner must face his record! The wicked who chose to be justified by their deeds, rather than by faith in Christ, are judged by the record of those deeds.

Some will have more to their credit than others, as far as good deeds are concerned, but when the "other book" (Lamb's Book of Life) is opened their names will not be found therein, and because they have no life in Christ they are doomed! (Jno. 3:36).

What a Judgment scene that will be! Cain, the first murderer, will be there; the wicked sinners of Noah's day, and the inhabitants of Sodom and Gomorrah; all the wicked sinners of Old and New Testament times; also the "fallen angels" (Jude 6), and all the inhabitants of Death (the Grave) and Hades (the spirit-world). All will be consigned to the Lake of Fire, so that in the "New Heavens and New Earth" there will be no trace of sin and death, but righteousness shall reign supreme and eternally!

REVELATION 21

Three divisions of chapters 21 and 22 are to be noted if we are to rightly divide and rightly understand the Word.

The first division is the first eight verses of chapter 21, where we have the final and eternal state of the earth and man described. Many Christians have a very vague conception of the eternal state of the earth. They have an idea that the world is to be entirely demolished, that the "end of the world" is coming, and that the final abode of the redeemed is to be a spiritual state of indefinite description and locality. They forget that the Scriptures have declared, "Thou hast established the earth and it abideth" (Ps. 119:90), and "the earth abideth forever" (Eccl. 1:4).

Therefore when they read Rev. 21:1-8 they think of "the home over there," somewhere up in the sky, where we are going to spend eternity. Also that the glorious description of the New Jerusalem (Rev. 21:9-27 to 22:5) is a beautiful word-picture of that same "up-in-the-sky" heavenly home, to which we are going when we leave this world of woe.

As a matter of fact the earth and the heaven abide as definite places throughout all eternity! There isn't going to be any "end of the world," but only a passing from one condition to another; in other words, transition, rather than annihilation, as for instance such as took place as the result of the Flood in Noah's time, when the old order was replaced by a new one.

This is what is meant by Rev. 21:1-8. The atmospheric heaven and the earth will be retouched and changed. John tells us of it first in Chapter 20, verse 11, where he says "the earth and the heaven fled away." He does not tell us how this comes to pass, but the Apostle Peter does (2 Pet. 3:7, 10, 13). The great conflagation that Peter speaks of is caused by the fire that falls from heaven and consumes the anarchistic rebels at the close of the Millennium (Rev. 20:9). The Millennial saints are "caught away" somewhere to a place of safety (like Noah in the ark) and the earth is set on fire, not for the purpose of annihilation, but for its purification. And while the earth is going through its fiery baptism, the Great White Throne Judgment of the wicked dead will take place in some locality of God's own choosing.

The framework of the earth is not to be destroyed by the fire, but the present earth and the atmosphere surrounding it is to be so completely renovated and changed by the fire that all that sin has brought into existence, such as thorns, thistles, disease germs, insect pests, etc., shall be destroyed, and the atmosphere purified and forever freed from evil spirits and destructive agencies. In

other words, all creation which is in a fearful state of captivity, caused by sin, will be loosed from bondage! (Rom. 8:19-23). Then the people of God will return to the New Earth to "live forever," (Ps. 115:16; Matt. 5:5; Isa. 60:21; 66:22). It will be Paradise restored!

There is not only to be a New Heaven and a New Earth, but also there will be a New City. John speaks of it in verse 2, and then in the second division of these two chapters he gives us a remarkably vivid description of this New City, (ch. 21:9 to 22:5).

Earth in a heavenly condition, restored from "exile," is again "linked up" to God. The Holy City, New Jerusalem, is that link. It will be God's dwelling place with men in the New Earth (vs. 3). God Himself tabernacles with men once more; His own hand removes every trace of former sorrow, every effect of sin, and "makes all things new!" (vs. 4-5; cf. Isa. 65:17).

REVELATION 22

In the first book in the Bible, the Book of Genesis, we read of a Paradise on earth which was lost to the human race through sin. In the last book in the Bible, the Book of Revelation we are told of a New Paradise which sin will never rob us of!

Note the Seven Glories of the Redeemed in ch. 22:3-5. "No more curse," which means Perfect Holiness; Perfect Sinlessness; "The throne of God and of the Lamb shall be in it,"—that means Perfect Government, no more Disorder; "His servants shall serve Him,"—No idleness then, but Perfect Service; "And they shall see His face,"—Perfect sight, eternally; "His Name shall be in their foreheads,"—Eternal ownership and possession; He owns us and we own Him; and His Name and His Glory are connected with it forever; "And they need no candle, neither light of the sun,"—Perfect Light; "And they shall reign for ever and ever,"—Perfect Cooperation with Him eternally!

Verses 6-21 are the concluding words, and form the third division of these two chapters. Verse 14 is significant; "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city." Disobedience lost to man the right to the tree of life; Christ died to regain it for him; Divine love in the born-again believer "fulfills the law," and there is no more disobedience; hence the restoration to man of the right to the tree of life!

The 17th verse is a wonderful verse. Just as soon as Jesus

mentions Himself as the "Morning Star" (vs. 16), there is an answer from the earth. The Spirit, which has been down here in the earth since the Day of Pentecost, immediately says, "Come!" as does also the Bride, the Church. And each individual believer "that heareth" is asked to join in with this pleading cry, "Come!" And then follows the final Gospel message of the Bible, "And let him that is athirst come. And whosoever will, let him take the water of life freely." Once more a loving God offers the water of life freely to "whosoever will." It is the last time in the Bible!

Verses 18-21 is the final warning to modernists, higher critics, and infidels. Woe unto any who add to or take from the Word of God! Then follows the Final Message, the Final Prayer, and the Final Benediction. The Final Message, "I come quickly." For the third time this is announced. The Final Prayer, "Come Lord Jesus!" And the Final Benediction, "Grace sustain you all until we are gathered home!"

In conclusion let us note the last word which man speaks to God in the Bible, and contrast it with the first word he speaks to God.

The first word spoken by man to God, of which we have any record, is found in Genesis 3:10, where he is lost, and in his sin and distress says to God, "I heard thy voice in the garden, and I was afraid, because I was naked; and I hid myself." What a sad and fearful condition,—afraid, naked, conscience-stricken, hiding from God!

Contrast this with man's last recorded utterance to God in Revelation 22:20, where he is redeemed, and fearless; his nakedness covered with the garment of salvation and the robe of righteousness; and where he hears God's voice and does not hide!

Between these two recorded utterances of man to his Maker is the sweetest story ever told, the Story of Redemption! Hallelujah! What a Saviour!

The Famous Lecture

"FIFTEEN REASONS WHY I BELIEVE THE SECOND COMING OF CHRIST IS NEAR"

as delivered by

FREDERICK W. CHILDE

Bible Teacher and Chart Lecturer

"FIFTEEN REASONS WHY I BELIEVE THE SECOND COMING OF CHRIST IS NEAR"

The Pharisees also with the Sadducees came, and tempting desired him that he would show them a sign from heaven. He answered and said unto them, When it is evening, ye say, It will be fair weather: for the sky is red. And in the morning, It will be foul weather today: for the sky is red and lowring. O ye hypocrites ye can discern the face of the sky, but can ye not discern the signs of the times? (Matt. 16:1-3).

And he said also to the people, When ye see a cloud rise out of the west, straightway ye say, There cometh a shower; and so it is. And when ye see the south wind blow, ye say, There will be heat; and it cometh to pass. Ye hypocrites, ye can discern the face of the sky and of the earth; but how is it that ye do not discern this time? (Luke 12:54-56). (Note: They were an agricultural people, and knew that the winds from the Mediterranean Sea brought rain. Likewise the winds from the hot deserts of Arabia and Africa brought drouth.)

From these Scriptures we see that Jesus urged upon the religious leaders of his day, as well as the multitudes of "common people," the great necessity of "discerning the signs of the times." Now if that was so important in connection with his First Coming, how much more important is it in connection with his Second Coming!

When He came the First time Jesus fulfilled certain prophecies and proved his Messianic claims; and yet he was "despised and rejected" by the world because of the fact that they had neglected the study of Prophecy. They "knew not" because they studied not! (Lk. 19:41-44). Israel had a thousand years of prophecy behind them, and copies of the law, and synagogues and priests; but with all that, they "knew not the time of their visitation." Neither does Christendom today. With all their Bibles, and Temples, and Teachers, they are equally blind! And because the study of Prophecy is neglected by so many today, they too will be caught unawares and unprepared at the Second Coming of Christ, as were the Jews at his First Coming.

The Apostle Peter tells us (2 Pet. 1:19) to "take heed unto prophecy, as unto a light shining in a dark place, until the

day (of fulfillment) dawns, and the day star arises." Ever since the sin of Adam and Eve this world has been a "dark place" both morally and spiritually. But away back in the Garden of Eden God Himself lighted the Lamp of Prophecy, the rays of which have been shining in the midst of darkness ever since, and its light has given joy and comfort to generation after generation who have "taken heed" to it, and by faith have looked on toward the future.

How does the small boy know that the circus is coming to town? Because the billboards all over town are covered with lithographs and advertisements announcing this fact ahead of time. Even so, the Lord has his "sign-boards" everywhere, announcing ahead of time that "the coming of the Lord draweth nigh!" The "sign-boards" of the Lord are his "sure word of prophecy" being fulfilled, or about to be fulfilled.

Unfulfilled prophecy interprets the signs of the times. Look at the prophecies describing the closing events of this present dispensation. There are at least fifteen prominent signs which indicate the imminent premillennial second coming of Christ. Not a "mystical coming," but the literal, personal return of the "same Jesus" who was here 1900 years ago, and who went away (Acts 1:9-11).

These fifteen signs are my "15 Reasons." Let us look at them briefly:

1. *THE CHURCH SIGN.* Jesus one time asked a question in connection with some statements he was making relative to his Second Coming. "When the Son of man cometh, shall he find faith on the earth?" (Lk. 18:8). He foresaw the Apostasy, afterwards spoken of by Paul, the Apostle. in his epistle to Timothy, "In the latter times some shall depart from the faith" (1 Tim. 4:1).

In the second and third chapters of Revelation we are given a history of the Church from the days of Ephesus and the Apostles to the days of Laodicea and the Apostasy. Study these two chapters carefully, and note the declension of the professing Church in all stages of its history from beginning to end.

We are now near the climax of its decline, in these days when the Virgin Birth of Christ, and His Deity, are openly denied by many of our religious leaders, who also deny the atoning merits of His shed blood, and the infallibility of His word. One prominent Episcopalian minister recently is quoted in the daily papers as saying at a national gathering of his brethren, "The New Testament was written by a lot of chumps who were thick in the head. They were thickheads, but Christ was a genius and knew how to make use of them. . . . every religion on earth is of

the Holy Spirit." Such blasphemy! This is a very prominent sign of the end.

2. *THE JEWISH SIGN.* The Jew in Scripture is symbolized by a fig tree. In that wonderful prophetic discourse Jesus gave on the Mount of Olives (Matt. 24-25 ch.), among other things He said, "Now learn a parable of the fig tree; When his branch is yet tender, and putteth forth leaves, ye know that summer is nigh: So likewise ye, when ye shall see all these things, know that he is near, even at the doors."

And in Luke 21: 29-31 he said, "Behold the fig tree and all the trees; When they now shoot forth, ye see and know of your own selves that summer is now nigh at hand. So likewise ye, when ye see these things come to pass, know ye that the kingdom of God is nigh at hand."

The fig tree putting forth its leaves is the Zionistic movement of the Jews returning to Palestine; and the "other trees" shooting forth is the formation of the present League of Nations, ultimately to result in the revival of the old Roman Empire, which will be the final development of Gentileism just before the coming of the Lord.

These signs are actually before our eyes at this very time, and surely indicate the near approach of the end of this present dispensation!

3. *THE INDUSTRIAL OR SOCIAL SIGN.* In Rev. 13:16-17 we read of a time, yet future, when under the world-wide rule of the Antichrist everybody will be compelled to "take the mark of the beast" in order to be able to buy or sell, in other words, to transact commercial business. That means a gigantic commercial combine; one big Union; all commercial business under one head!

And what do we see right at the present time? Combinations of the capitalists and the money power on one hand, and on the other, the unionization of industrial workers. This is the order of the day, and this is the cause of our many strikes and lockouts, and trouble generally between capital and labor over the question of Unions versus Open Shops.

All these are the forerunner of the coming triumph of Unionism, as portrayed in Rev. 13:16-17. The new charter of Italy, sponsored by Mussolini and but recently enacted as a law, giving the state the right to control all the forces of production, regulating prices, and exercising guardianship control over both labor and capital, arbitrarily, is a sample of what is coming.

4. *THE POLITICAL SIGN.* In Luke 21:25 is another prophecy of Jesus concerning the end of the times in which we are now living, and of the Second Coming of Christ. He said, "Upon

the earth there will be distress of nations with perplexity; the sea and the waves roaring; Men's hearts failing them for fear, and for looking after those things which are coming on the earth," (vs. 26).

War, Anarchy, and Revolution, is the meaning of the "sea and waves roaring;" and the formation of a League of Nations to enforce peace will not abolish their perplexity. Nor will their "Peace Conferences" and "Disarmament Agreements" bring it to pass. For we are told further, in 1 Thess. 5:3, "When they shall say, Peace and safety; then sudden destruction cometh upon them, and they shall not escape."

While the word, "peace," is on their lips, "war" is in their hearts. One has but to read the daily papers to verify this statement. Look at the present condition of fear and distrust among the European nations at this very time.

"Two-thirds of the World at War or On the Verge of It." "Mussolini to Become King, Is Fear." "Deep Rumblings, Foreshadowing Momentous Changes for a Large Part of the World." These are a few of the many startling headlines in the press dispatches we are reading in the newspapers these days. Surely the "Political Sign" is an infallible indication of the soon coming of the Lord!

5. *GRATIFICATION AND PLEASURE SIGN.* "In the last days men will be lovers of pleasure more than lovers of God," was a prophecy of the Apostle Paul (2 Tim. 3:4). And Jesus also prophesied that that would be one of the signs of the end.

"And as it was in the days of Noah, so shall it be also in the days of the Son of man. They did eat, they drank, they married wives, they were given in marriage, until the day that Noah entered into the ark, and the flood came, and destroyed them all. Likewise also as it was in the days of Lot; they did eat, they drank, they bought, they sold, they planted, they builded; But the same day that Lot went out of Sodom it rained fire and brimstone from heaven, and destroyed them all. Even thus shall it be in the day when the Son of man is revealed." (Luke 17: 26-30).

Note the characteristic features of those days: the prominence of women, and the utter disregard for the natural restrictions of marriage. Also they were absorbed in business life, and in feasting, and ministering to the desires of the flesh. Self-indulgence, degeneracy, and forgetting God! "And when God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil con-

tinually " (Gen. 6:5) He interfered, and sent judgment wrath upon them; and He will do so again!

Never before in history has the world seen so much "jazz," and places of amusement, and of eating and drinking, and for catering to every form of gratification and pleasure, both legitimate and illigitimate. The world is suffering from "Jazzmania," and pleasure-madness, which causes them to forget God! And like Belshazzar's blasphemous feast (Dan. 5), the hand of God is writing the doom of modern Babylon on the plaster of the wall of the world's pleasure palace. Surely the end is near!

6 *THE MILLIONAIRE SIGN.* "Men shall be covetous (lovers of money)," said the Apostle Paul in writing to Timothy about the "perilous times of the last days" (2 Tim. 3:2). And James, in his epistle (Jas. 5:1-8), declares that in the last days the rich men will become richer and the poor poorer, and that the poor will rise up against the rich, in desperation, and that the rich will weep and howl for the miseries that will come upon them in a "day of slaughter!"

There are more millionaries in the world today than ever before in all history. Most of them have reached that stage in the last few years comparatively. And now the newspapers proclaim the startling fact that the United States can boast of having a "Billionaire!" (Henry Ford, the automobile manufacturer, who heads the list of 15,000 United States millionaires.)

This places the world in a very dangerous condition, because centralized wealth in the hands of a few men is a dangerous thing. History shows us that every great nation in the past perished just when it was the richest and was looking forward to a great future of prosperity, and peace and safety.

A nation is like an individual. In the individual body are are millions of cells of different kinds—liver, kindey, muscle, bone; all get their life from healthy circulating blood. If some cells get more blood than they need, the other cells are robbed of their share, and there is disease all around—congestion in one place and anemia in the other—that is, too much in one place and too little in the other. Death results, unless a proper adjustment is made, unless a cure is effected.

So in the nation. The individual cells are its plumbers, carpenters, clerks, storekeepers, and others, and the circulating medium is money. When this circulates freely and easily, so that each "cell" gets enough to keep himself nourished, healthy, and happy, all is well. But when this circulating medium (money) is centralized into a few hands there is disease—congestion on one hand and starvation on the other! This will kill any nation, unless there is a cure, an adjustment.

Some of the leading nations of the world are today suffering acutely from this disease, and are doomed to die unless a remedy is found. Personally we know of only one Physician who has the cure for this trouble, and His name is Jesus Christ!

Thank God, He is coming back to this earth again some of these days to take personal charge of all things earthly, and when He comes He will apply the remedy Himself, and "bring health to the nations!" That will do away forever with millionaires, and we shall indeed have then "equal rights to all and special privileges to none."

The remedy to be used in the cure of this disease is found in Lev. 25:23-38; Isa. 11:1-10; Micah. 4:1-4.

7. *CALAMITY SIGN.* In his prophetic discourse on the Mount of Olives (Matt. 24) Jesus spoke of "wars," "famines," "pestilences," "earthquakes," as being the sure preliminary signs of his Second Coming.

There have been many such in past history, but it is a startling fact that between the years 1914 and 1924 have occured the greatest war, the greatest famine, the greatest pestilence, and the greatest earthquake, the world has ever seen. All in ten years!

A recent newspaper dispatch from Washington D. C. states that "Epidemics, with a toll of forty million, have claimed more lives throughout the world since 1914 than all the wars and civil strife since that year."

We are undoubtedly living in the "perilous times" of the last days mentioned by the Apostle Paul in 2 Tim. 3:1. A sure sign of the end.

8. *TRAVEL SIGN.* "Many shall run to and fro in the time of the end," said Daniel the Prophet (Dan. 12:4). And when we learn that the number of passengers yearly on the railroads of the United States alone number over five hundred million, we begin to appreciate the fact that we are truly in the travel era of history.

Five hundred million travelling yearly by railroads in one nation; how many millions in other nations, and how many millions travelling by other means of conveyance? It staggers the imagination!

9. *AUTOMOBILE SIGN.* Naturally when we think of travel, we think of the automobile. Is there a prophecy in the Bible concerning the automobile? Yes. Turn to Nahum 2:3-4. Here we see how Nahum prophesied 2500 years ago of the advent of steam cars and automobiles "in the day of his preparation" (last days).

These verses describe a horseless screaming car of steel, driven

by the power of heat. Its characteristics are: a car of iron; a car of fire; a raging car; a jostling car; it has torches; is heavy weight; and moves at great speed. All this we get from the thought expressed in the original language of the text.

The word "rage" (in the streets) is a word of significance. It has the double sense of meaning a "sharp loud sound," and "fast wild motion." Run fast, and sound the horn! "Run like lightning" means, many cars going in all directions.

This extraordinary age of Travel-in-Haste, necessitates new methods of travel. From Adam on down to the last century the horse, the camel, and the ass were the swiftest means of transportation. But now we have the fast steam trains, electric cars, steam ships, automobiles, and aeroplanes; and human beings can travel as fast as 125 miles an hour! Truly this is God's preparation day; His judgments are near!

10. *EDUCATIONAL SIGN.* Never before in history has the world seen so many schools, colleges, universities, and Bible schools, as we have today for the dissemination of knowledge. Besides these, there is the public press, and Bible and Tract Societies, spreading knowledge everywhere, both secular and religious.

This is the fulfillment of Dan 12:4, "Knowledge shall be increased, in the time of the end." This has reference to the understanding of long hidden prophetic truths, such as Daniel and Revelation, as well as knowledge in general. Thank God for the wonderful way He is permitting the truths of His prophetic Word to come to light in these days!

Significantly a recent annual report of the American Bible Society states that in the year 1926 the circulation of the Bible approached ten million copies; and a similar annual report of the British and Foreign Bible Society tells of circulating more than ten million copies last year, in no fewer than 592 languages, and of the purchase in China alone of over four million volumes last year! Isn't this a most wonderful sign!

11. *EVANGELICAL SIGN.* We mean by that the great and numerous efforts that have been put forth in the past few years comparatively by God's faithful people everywhere, proclaiming with intense evangelistic fervor the glad tidings of salvation by grace, and adding to that primary fundamental message the glorious truth of the Second Coming of Christ. This is the day of revivals, and is a characteristic sign of the last days.

12. *POST-MILLENNIAL SCOFFERS SIGN.* The Apostle Peter warns us of this menace (2 Pet. 3:3-4). "In the last days there shall come scoffers, walking after their own lusts,

and saying, Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation."

Do we not hear these very words of mockery on every hand, as we speak of our "blessed hope" of the soon return of our Lord? How strikingly accurate is this prophecy!

13. *SPIRITUALISM SIGN.* A great revival of Spiritism is on in these days. It seems to have started since the close of the last great world war, when so many of our loved ones perished. Those whom they left behind are longing to communicate with them if possible, and are resorting to every suggested means to that end.

Even the men of science are endeavoring to pierce the veil that hides us from the spirit world, and are delving into spiritism, a way which God forbids and condemns, but a way by which a great many people are being led astray, nevertheless.

The Apostle Paul wrote to Timothy, saying, "Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits and doctrines of devils" (1 Tim. 4:1).

Never before in history was that more manifest than in these very days in which we are now living. A sure sign of the end!

14. *FALSE TEACHERS SIGN.* Again the Apostle Peter warns us of this latter day danger. In 2 Pet. 2:1-2 he says, "There shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction. And many shall follow their pernicious ways; by reason of whom the way of truth shall be evil spoken of."

Notice: They will not deny the one who TAUGHT them; modern apostates do not deny the teachings of Jesus, but they do deny the one who BOUGHT them, the blood purchase price of the sinner's redemption!

How strikingly evident is this sign in our midst today! Hear also the Apostle Paul on this: "For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables." (2 Tim. 4:3-4).

I leave it to my readers to judge as to the accuracy of these predictions, and of their fulfillment in our day.

15. *CHRONOLOGICAL SIGN.* I am not a "date-setter." I remember what Jesus said concerning the time of his

Second Coming, "no man knoweth the day nor the hour." Nevertheless there are some remarkable statements in Scripture, made by Jesus Himself, in which there are I believe, veiled hints as to the approximate time of his return.

For instance, in Lk. 12:38 we have him saying, "And if he shall come in the second watch, or come in the third watch, and find them so (servants watching), blessed are those servants."

And in Mk. 13:35 he says, "Watch ye therefore: for ye know not when the master of the house cometh, at even, or at midnight, or at the cockcrowing, or in the morning."

In Matt. 14:22-25 we have a most significant prophetical picture. There Jesus, after feeding the five thousand with the five loaves and two fishes, constrains his disciples to take their boat and go across the sea, while he sends the multitudes away. Then Jesus WENT UP alone somewhere to pray, and remained there until "evening time."

In the meantime the boat containing the disciples had reached the midst of the sea, and was distressed by the waves and the contrary winds. And in the FOURTH watch of the night Jesus came unto them, walking upon the sea.

After saving sinking Peter (a Jew!), who had left the boat and was walking on the water towards his "returning Lord," Jesus got into the boat, and the wind ceased, and there was a great calm. Then, after a period of worship in the boat, they came to the land, and Jesus then began to heal all who came to him.

Now in analyzing these Scriptures I see this: The Romans of Christ's day divided their time into four watches at night. The first watch was from 6 to 9 p. m., the second from 9 to 12 midnight, the third from 12 to 3 a. m., the fourth from 3 to 6 a. m.

In Mk. 13:35 these four watches are called the "evening watch," the "midnight watch," the "cockcrowing watch," and the "morning watch."

Typically and dispensationally these represent in the history of the Church, (1) The early Apostolic times, during which the light of truth began to fade out in the first centuries; (2) The rise of Papal Rome, and the era of the Dark Ages; (3) The reawakening of the Church in the time of Martin Luther and the Reformation; (4) the time of the returning light of truths long lost; or the days in which we are now living.

Did you notice in the Scriptures you have just read that Jesus, in speaking of his return, does not mention the "first watch?" He said, "If he shall come in the second, or in the third watch."

And then, in the incident of the coming of Jesus to the dis-

tressed disciples in the storm-tossed boat, we are told that he came to them in the "fourth watch."

We know that Jesus did not return in the "evening watch" of the early Apostolic times; nor did he return in the "midnight watch" of the Dark Ages; nor has he yet returned in the "cockcrowing watch," the era of Protestantism in which we are now living.

There are thousands of us Premillennialists who firmly believe that he will come FOR his saints sometime between midnight and dawn; at the "dawn" of the "morning watch" just as the time of the "cockcrowing watch" is waning!

This will be the fulfillment of his promise to the Church, that he will come for them as the "Morning Star." Then, a little while after that, he will come TO his people Israel (the storm-tossed ones on the sea of the nations) as the "Sun of Righteousness" (Mal. 4:2) and accompany them "to the land" (Palestine) and begin his gracious Millennial "healing" work!

In the natural world the "morning star" always appears in the early dawn shortly before the rising of the sun. So in the spiritual, Jesus will come FOR his saints in the early dawn of the "new day," the Millennium, which is just ahead of us. This is the "Rapture," or the "Translation," of the Church, (1 Thess. 4:13-18).

Shortly after that, perhaps seven years, corresponding to the "70th week" of Daniel 9, he will come WITH his saints, as recorded in Rev. 19:11-21. This is called the "Revelation" of Jesus. The "Rapture" appearing is the "Morning Star," and the "Revelation appearing is the "Sun of Righteousness."

So the "Chronological Sign" convinces us that we are rapidly nearing the "dawn" of the New Day, and consequently the Second Coming of Christ is NEAR AT HAND!

May the dear Lord bless this message to our hearts, and keep us all in the attitude of "watchful waiting" for his soon appearing. Amen!

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